

# REVIEW

## OF THE LAW

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THE  
*Chinese Recorder*  
AND  
MISSIONARY JOURNAL.

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VOL. VI.

SEPTEMBER-OCTOBER, 1875.

No. 5.

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ARCHÆOLOGICAL AND HISTORICAL RESEARCHES ON PEKING  
AND ITS ENVIRONS.

By E. BRETSCHNEIDER, M. D.

THE IMPERIAL PALACE IN PEKING, AND THE HILLS AND LAKES  
ON THE PALACE GROUND.

THE present Tartar city, or the northern city of Peking, 內城 *Nei-ch'eng*, which as I have suggested, occupies for the greater part, the space comprised in former times in Khanbaligh, appears on the map to be composed of three concentric squares. The outermost is the wall of the Tartar city, which is as we have seen 41 *li* in circuit. The middle square is the 皇城 *Huang-ch'eng* or "Imperial city," the surrounding wall of which measures 18 *li*, and is pierced by four principal gates, corresponding to the four cardinal points of the compass. The southern wall has, besides the large gate, two smaller lateral gates. The innermost of the walled squares is the 紫禁城 *Tze-kin-ch'eng* (Red prohibited city) containing the palace. The surrounding wall measures 6.3 *li* (3.6 kilomètres), and is encompassed by a broad and deep moat. But this is not the only prohibited ground in the imperial city. There is another walled square north of the *Tze-kin-ch'eng* in which the hill 景山 *King shan* lies. This is also inaccessible to the public, as well as the imperial gardens, which border on the beautiful lake, stretching from north to south in the imperial city, and which are also protected by walls. The remaining part of the imperial city, to the west and east of the imperial grounds, is left to the people. But as to the communication between the eastern and western part of the city, there is only one road left for the public, which turns round the King shan to the north and crosses the lake by a handsome marble bridge. The Chinese on foot are allowed to pass between the King shan and the imperial palace square, when they wear an official hat. This right is as yet denied to foreigners in European costume. The French missionaries however, who are dressed *d la*

*Chinoise*, are not prevented from passing so near to the imperial palace.

The 景山 *King shan*, called also 煤山 *Mei shan* (Coal mount) in the popular language, is a lovely hill nearly 200 feet high, covered with splendid trees, for the most part white-barked pines (*Pinus Bungeana*), *Juniperus Chinensis*, and *Pinus Massoniana*. It has several prominences crowned with beautiful pavilions and temples. The surrounding wall is about  $1\frac{1}{4}$  kilomètre in circuit. The hill occupies only the southern part of the enclosure. According to the measurements of the French astronomers, the King shan is nearly in the centre of the Tartar city.

The traveller, who visits the beauties of the capital, generally does not fail to repair to the handsome marble bridge which crosses the above-mentioned lake. It is the only point from which he is allowed to admire the picturesque view of the imperial gardens (西苑 *Si yüan*) bordering on the lake. The bridge, known under the Chinese name 金鼈玉棟 *Kin-ao yü-tung*, has ten arches and is 220 (European) paces long. Near the eastern end of the bridge the visitor sees a circular wall, which is called 圓城 *yüan ch'eng* (round wall). It is about 350 paces in circuit. Within it is an imperial building 承光殿 *Ch'eng-kuang tien*, dating from the Mongol time. From this circular enclosure, another long and beautifully executed marble bridge leads northward, to a charming hill, covered with shady trees, and capped by a magnificent white *suburga*.<sup>24</sup> There are many other buildings on this hill. At the present day it forms a peninsula, but in ancient times it was an island in the lake. The peninsula however is still separated from the shore by a river. It is called 白塔山 *Pai-t'a shan* (Hill of the white *suburga*), but is known also under its ancient name 瓊華島 *K'iung-hua tao*. The lake, which in summer is covered with splendid lotus flowers, and frequented by herons and other marsh and water fowls, bears the name 太液池 *T'ai-yi ch'i*, a name by which it was known as early as the 12th century, when the waters from the western hills were first led to this place.

I shall not enter into more particulars regarding the modern palace grounds, for they can be found in many books referring to Peking. My intention is rather to compare the accounts M. Polo and other mediaeval travellers give of the same places, with the statements of Chinese authors contemporary with these travellers, or near to their times.

In the *Ji hia*, three chapters (xxx-xxxii) are devoted to the description of the palaces and the imperial grounds at the time of the Mongols. In the introduction to these accounts it is stated, that they have been drawn from several works of the Mongol dynasty, or of the early Ming

24. It dates A. D. 1651. These *suburga*, frequently seen in Peking and its environs, have all the shape of a bellied decanter.

time, preserved in the 永樂大典 *Yung le ta tien*, the gigantic cyclopaedia completed in 1407, containing nearly 23,000 books (see Wylie's *Notes on Chinese Literature*, p. 149). The *Ji hia* quotes the 禁扁 *Kin pien* (List of the palaces of the Yüan), and the 元宮室製 *Yüan kung shi chi*; but states, that the most detailed description of the Mongol palaces are found in the 昭儉錄 *Chao kien lu* and the 軒耕錄 *Ch'ue keng lu*. The latter work, as I have stated, was published towards the end of the Mongol dynasty. The author of this work, who lived in Che-kiang, speaks it seems not as an eye-witness; but had drawn his information, as he says, from a Mongol governor in Che-kiang, who had been governor in the capital in former times. Another ancient description of the Mongol palaces exists under the name of 故宮遺錄 *Ku kung i lu*, compiled during the reign of the first Ming emperor (see Wylie, *N. on C. L.* p. 48). The *Ji hia* quotes also the 大都宮殿考 *Ta tu kung tien k'ao* published in the time of the Ming.

The description of the imperial palaces at different times, as found in the *Ji hia*, leave no doubt that the palace of the Mongols as well as of the Ming occupied about the same space as the palace of the present dynasty now occupies. This has already been presumed by Col. Yule (see his *M. Polo* vol. i, p. 331). Even some of the names of the gates in the palace enclosure of the Mongol khans have been preserved in the gate-names of the modern prohibited city (see further on).

Before entering into details, I may be allowed to give explanations of some terms occurring in the Chinese descriptions of the palaces.

The palace buildings occupied by the emperor bear the general name 大內 *Ta-nei* (Great interior). 宮 *Kung* is a general term comprising a number of palace buildings and their appurtenances. The single buildings are differently termed according to their construction and destination. 殿 *Tien* is a first-rank palace building, generally a throne-hall and always of one story. 閣 *Ko* is a second-rank palace building, often of two stories. 堂 *T'ang* is a hall; 亭 *T'ing*, a pavilion; 樓 *Lou*, a large storied tower. A good drawing of a *lou* is found in Yule's *M. Polo*, vol. i, p. 335. According to these categories the palace buildings of the Mongols are enumerated in the *Kin pien* (*Ji hia*, chap. xxx, fol. 1,2). The same work states, that there were three 宮 *kung* in the Mongol capital; one of them east of the lake, occupied by the emperor; two west of the lake and occupied as other Chinese authors state, by Coubilai khan's son and by some of the empresses.

M. Polo states (l. c. vol. i, pp. 324, 325):—“[The great palace of the Kaan] is enclosed all round by a great wall forming a square, each side of which is a mile (2.77 Chin. *li*<sup>25</sup>) in length; that is to say, the whole

25. According to the old Venice measures (Yule's *M. Polo*, vol. ii, p. 472), one mile=5000 feet. Thus M. Polo's mile could be approximately estimated=2.77 Chinese *li*.

compass thereof is *four* miles (about 11 *li*) . . . . Inside of this wall there is a second, enclosing a space that is somewhat greater in length than in breadth. . . . In the middle of the second enclosure is the Lord's Great Palace."

There are however some discrepancies in the different texts of Marco Polo, as to the number and the circuit of the palace enclosures (l. c. vol. i, p. 328, note 4). Ramusio's version "makes the inner enclosure a mile (2.77 *li*) square; outside of this it puts another of *six* miles (16.6 *li*) square, and at a mile interval, a third of *eight* miles (22 *li*) square." Pauthier's text regarding this question is unintelligible.

Before giving the detailed description of the Mongol palace according to the Chinese authors, I may first observe, that in the ancient Chinese works three concentric enclosures are mentioned in connection with the palace. The innermost enclosed the 大內 *Ta-nei*, the middle enclosure, called 宮城 *Kung-ch'eng* or 皇城 *Huang-ch'eng*, answering to the wall surrounding the present prohibited city, and was about 6 *li* in circuit. Besides this there was an outer wall (a rampart apparently) 20 *li* in circuit, answering to the wall of the present imperial city (which now has 18 *li* in circuit).

In the great biography of the first Ming emperor (*T'ai tsu shi lu*;—see *Ji hia*, chap. xxxviii, fol. 11), it is stated, that the 皇城 *Huang-ch'eng*<sup>26</sup> of the Yüan was measured by imperial order, and found to be 12,600 *ch'i* (or Chin. feet), or 7 *li* in circuit. The *Ch'ue keng lu*, as we shall see further on, makes the wall of the Mongol palace=10,950 *ch'i*, or 6 *li* in circuit.

The author of the *Ch'ue keng lu* devotes two long articles to the description of the palace of the Mongols and the adjacent palace grounds. One is entitled 宮闈制度 *Kung kue chi tu*, "Topography of the palace" (chap. xxi). The other is found in the first chapter under the title 萬歲山 *Wan sui shan*, and describes a hill situated to the north-west of the palace. I shall give the translation of the greater part of these accounts, to enable the reader to compare them with M. Polo's statements. The *Ku kung i lu* gives also a detailed description of the palace and the pleasure-grounds (*Ji hia*, chap. xxxii, fol. 24-31), which is generally in accordance with the *Ch'ue keng lu*.

After having given the figures for the circuit of the Mongol capital,

26. I must observe, that the term *Huang-ch'eng*, now applied to the imperial city, which is 18 *li* in circuit, and the wall of which was first built under the Ming, must not be confounded with what the biography of the first Ming emperor calls *Huang-ch'eng*; for this was the enclosure of the palace, answering to the present prohibited city. This results from the Chinese statements regarding the circuit of the Mongol *Huang-ch'eng*. At the present day the circuit of the prohibited city is estimated by the Chinese=11,320 *ch'i*=6.3

li. I may further observe that 城 *ch'eng* in Chinese means city as well as wall.

and the names of the eleven gates, as above stated, the *Ch'ue keng lu* continues as follows :—

“The imperial palace (大內) has to the south in its neighborhood the *Li-cheng* gate.<sup>27</sup> The principal halls of the palace are the 大明殿 *Ta-ming tien* and the 延春閣 *Yen-ch'un ko*.

“The wall surrounding the palace (宮城)<sup>28</sup> is 9 *li* 30 *pu* in circuit. It measures from east to west 480 *pu*, and from north to south 615 *pu*.<sup>29</sup> It is constructed of bricks, and is 35 *ch'i* in height.<sup>30</sup> The construction was begun in A. D. 1271, on the 17th of the 8th month, between three and five o'clock in the afternoon, and finished next year on the 15th of the 3rd month. The wall is pierced by six gates (門 *men*) of which three are on its southern face.

“The 崇天門 *Ch'ung-tien men* is in the middle of the southern wall. This gate comprises twelve *kien*<sup>31</sup> and has five gateways. It measures 187 *ch'i* from east to west, 55 in depth, and 85 in height. To the left and right respectively of the gate, is a tower (樓 *lou*). (I omit the particulars regarding these towers.) Near the southern face of the wall are barracks for the life-guards.<sup>32</sup>

“The gate east of *Ch'ung-tien men* is called 星拱門 *Sing-kung men*. It comprises three *kien* and has one gateway. From east to west is 55 *ch'i*; depth, 45; height, 50. The gate west of *Ch'ung-tien men* is called 雲從門 *Yün-tsung men*, and the measures are the same as the *Sing-kung men*.

“The gate in the eastern wall is called 東華門 *Tung-hua men*; that in the western wall, 西華門 *Si-hua men*.<sup>33</sup> As to their measures, they are the same on both; seven *kien*, three gateways, etc.

“The gate on the northern face of the wall is called 厚載門 *Hou-tsai men*; five *kien*, one gateway, etc.

“In each of the four corners of the *Kung-ch'eng*, there is a tower (*lou*). The roofs have glazed tiles.

27. This gate was in the middle of the southern wall of the Mongol capital;—see above.

28. Rashid-eddin states (*D'Ohsson*, l. c. tom. ii, p. 634), that Coubilai built in the middle of the capital, a vast palace, which was called *Carschi*. Klaproth explains (*Nouveau Journal Asiatique*, tom. xi), that *carschi* in Mongol is the same as 廈殿 (*tien*) (hall) in Chinese. But he is wrong. Now at least, *carshi* in Mongol means an enclosure; and in this case seems to answer to the Chinese 宮城 *Kung-ch'eng*.

29. This makes 1290 *pu* for the circuit; and as the measures in the *Ch'ue keng lu* are not estimated in common *li*, but in *li* of 240 *pu* (comp. note 13), 1290 *pu*=9 *li* 30 *pu*.

30. M. Polo says the wall surrounding the palace is “very thick, and a good ten paces in height, white-washed and loop-holed all round.”

31. 間 *kien* properly means a division of a room made by the framework, but it may be taken as a unit for measuring rooms. However, the extent of the *kien* varies according to the elevation of the building.

32. M. Polo states (l. c. vol. i, p. 325): “Towards the south [of the palace] there is a vacant space which the Barons and the soldiers are constantly traversing.”

33. The names *Tung-hua men* and *Si-hua men* have been preserved in the names of the eastern and western gates of the present prohibited city. These gates have three gateways, as in the Mongol time.

"Opposite the *Ch'ung-t'ien men*, there is a marble bridge with twining dragons sculptured on it. It has three arches and three passages, the middle one being especially appropriated to the emperor.<sup>34</sup>

"South of the gate *Sing-kung men* (*i. e.* outside the Kung-ch'eng) there is a pavilion, where the emperor sometimes takes breakfast (御膳亭). East of this pavilion is the hall 拱辰堂 *Kung-ch'en t'ang*, in which the officers (going to the court) use to assemble. To the east of the tower, which is in the south-eastern corner of the Kung-ch'eng, and a little to the north is the storehouse for raw productions (生料庫), and to the east of the storehouse is the yard for fuel (柴場). Between the two walls<sup>35</sup> in the north-eastern corner is a paddock for sheep (羊圈). At the south-western corner, outside the 南紅門 *Nan-hung men*<sup>36</sup> is the residence of the 留守司 *Liu-shou-sze*.<sup>37</sup> To the south of the gate *Si-hua men* is the 儀鸞局 (a storehouse for carts, sedan chairs, etc.); to the west of it is the 鷹房, the place where the falcons are kept. To the north of the *Hou-tsai* gate is the imperial garden (御苑).<sup>38</sup>

"The outer rampart (外周垣) surrounding the palace ground<sup>39</sup> has fifteen red gates;<sup>40</sup> the inner garden (內苑), five red gates; the imperial garden, four red gates. These gardens are all between the two walls."<sup>41</sup>

After having spoken of the Kung-ch'eng and its six gates, and having mentioned some imperial buildings and storehouses between the

34. The position of this bridge is more explicitly given in the *Ku kung i lu* (*Ji hia*, chap. xxxix, fol. 24). There it is stated: "To the north of the *Li-cheng* gate (answering the present 前門 *Ts'ien men*) is the gallery 千步廊 *Ts'ien-pu lang* (a gallery of this name bordering on both sides the approach to the palace still exists. See the map, and comp. *Ji hia*, chap. ix, fol. 3.) At a distance of about 700 *pu* (from the *Li-cheng* gate) the gate 靈星門 *Ling-sing men* had been erected; and here passes a rampart (蕭牆 *siao ts'iang*), which is 20 *li* in circuit, and bears the popular name 紅門蘭馬牆 *Hung men lan ma ts'iang*. 20 *pu* inside (*i. e.* to the north of the rampart) is a river. A marble bridge with three passages spans it. The *Ch'ung-t'ien men* is 200 *pu* distant from this bridge. It seems to me, that the river here spoken of is the 金水 *Kin shui*, which comes out from the lake. Now it passes south of the 天安門 *T'ien-an men*, where five marble bridges, called 金水橋 *Kin-shui k'iao* span it. See map II.

35. 灰垣 means between two walls. Perhaps the author intends between the Kung-ch'eng and the outer wall spoken of in note 34.

36. This gate was in the outer wall it seems.

37. *Liu-shou-sze* is a governor in the capital. When the emperor left, the *Liu-shou-sze* supplied his place.

38. Where now the hill *King shan* stands.

39. By the outer rampart the Chinese author understands it seems, the rampart mentioned in note 35, which was 20 *li* in circuit.

40. 紅門 *Hung men*, "red gates." This seems to be a general term for small gates in the ramparts surrounding parks, etc. The rampart now surrounding the park south of Peking, known under the name of 南海子 *Nan-hai-tze*, has nine gates, and five of them are called red gates (a northern, southern, etc., red gate).

41. M. Polo states (l. c. vol. i, p. 326): "Between the two walls of the enclosure which I have described, there are fine Parks and beautiful trees, etc." But as has been stated, some confusion has crept into the texts of M. P. as to the number and position assigned to the enclosures.

Kung-ch'eng and the outer wall, the author of the *Ch'ue keng lu* proceeds to the description of the *Ta-nei* (imperial palace), situated inside the Kung-ch'eng, and enumerates the gates leading to the *Ta-nei* or connecting the palace yards. It seems that the inner enclosure surrounding the palace was a gallery, through which the gates passed. In my translation of these accounts regarding the Mongol palace I have occasionally been obliged to omit some particulars, being unintelligible even for the Chinese. The *Ch'ue keng lu* continues as follows:—

“The gate 大明門 *Ta-ming men* is situated towards the interior, with respect to the *Ch'ung-t'ien men* (*i.e.* north of it). It is the principal (southern) gate leading to the *Ta-ming tien* (see below). It comprises seven *kien* and has three gateways. From east to west=120 *ch'i*; in depth, 44. It has double eaves.<sup>42</sup>

“The gate to the east of *Ta-ming men* is called 日精門 *Ji-tsing men*; that to the west, 月華門 *Yue-hua men*. Both are of one gateway.<sup>43</sup>

“The 大明殿 *Ta-ming tien* (Hall of great brightness) is the first of the halls in the palace. Here the emperor gives solemn audiences on occasion of the accession to the throne, at new year, and on his birthday. This building comprises eleven *kien*, measures 200 *ch'i* from east to west, 120 *ch'i* in depth, and 90 in height. The pillared verandah (柱廊) comprises seven *kien*, is 240 *ch'i* long, 44 broad, and 50 in height. (Besides this) the building has five *kien* of dwelling rooms (寢室), and six *kien* of other rooms, contiguous to the eastern and western ends of the hall.<sup>44</sup>

“To the north the *Ta-ming tien* is in connection with another building called 香閣 *Hiang-ko* (Fragrant hall). This seems to be a

42. 重簷 “Double eaves.” See the drawing of a gate of Peking in Yule's M. Polo, vol. i, p. 335.

43. The last-mentioned three gates (the middle one with three gateways) seem to have been opposite the three gates in the southern wall of the Kung-cheng. M. Polo speaks of five gates, which the palace wall had “on its southern face, the middle one being the great gate which is never opened on any occasion except when the Great Khan himself goes forth or enters. Close on either side of this great gate is a smaller one by which all other people pass; and then towards each angle is another great gate, also open to people in general; so that on that side there are five gates in all. Inside of this wall there is a second,.....(which) also hath five gates on the southern face, corresponding to those in the outer wall.....In the middle of the second enclosure is the Lord's Great Palace.” It seems Polo took the three gateways in the middle gate for three gates, and thus speaks of five gates instead of three in the southern wall.

44. The *Ta-ming tien* is without doubt what M. Polo calls “the Lord's Great Palace,—the greatest Palace that ever was.” He states, that it “hath no upper story;” and indeed, as I explained above, the palace buildings which the Chinese call *tien*, are always of one story. Polo speaks also of a “very fine pillared balustrade” (the *chu lang* of the Chinese author). M. Polo states that the basement of the great palace “is raised some ten palms above the surrounding soil.” We find in the *Ku kung i lu* (*Ji hia*, chap. xxxii, fol. 24): “The basement of the *Ta-ming tien* (大明殿基) is raised about 10 *ch'i* above the soil.” There can also be no doubt, that the *Ta-ming tien* stood at about the same place, where now the 太和殿 *Tai-ho tien*, the principal hall of the palace is situated. See maps II and III.

general term for buildings adjoining halls.), and comprising three *kien*. It measures 140 *ch'i* from east to west, 50 in depth, and 70 in height. It has been constructed of beautifully-wrought stones of different colours. The pillars are of a red colour and richly adorned with gold and twining dragons. Thick carpets are spread out on the floor. There is a divan for the emperor (御榻) covered with gold brocade, and adorned with precious stones. There are also seats for the empresses, the princes, the officers, and the *怯薛* *k'ie-sie*.<sup>45</sup> At festive entertainments the seats are arranged to the right and left of the emperor, according to the ranks (重列).<sup>46</sup>

"In the front there has been put up a *clepsydra* with a lantern (燈漏). By means of machinery put in motion by water, at fixed times a little man comes forward exhibiting a tablet, which announces the hours.<sup>47</sup>

"There is further a large jar made of wood and varnished,<sup>48</sup> the inside lined with silver (木質銀裏漆盃一). A dragon in golden clouds twines around the jar, which is 17 feet in height and holds more than 50 piculs (石) of wine. There is also a jar of jade (玉盃)."<sup>49</sup>

After this the *Ch'ue keng lu* describes the musical instruments found in the hall. I omit the details; but I shall mention a statement regarding the musical instruments at the Mongol court, from the same work found in chapter v, under the head of 與隆笙 *Hing-lung sheng*; for it furnishes evidence of the authenticity of Odoric's narrative. The 壮 *sheng* is a certain wind instrument composed of

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- 45. The four *k'ie-sie* repeatedly spoken of in the *Yuan shi*, commanding the khan's life-guards. They are mentioned also by Rashid-eddin. Odoric calls them "Cuthe (Suche); " the four barons keeping watch and ward over the chariot in which the Caan travelled (Yule's *Cathay*, vol. i, p. 185).
  - 46. M. Polo in describing the high feasts of the great Kaan reads as follows: (l. c. vol. i. p. 338): "And when the Great Kaan sits at table on any great court occasion, it is in this fashion. His table is elevated a good deal above the others, and he sits at the north end of the hall, looking towards the south, with his chief wife beside him on the left. On his right sit his sons and his nephews, and other kinsmen of the Blood Imperial, but lower, so that their heads are on a level with the Emperor's feet. And then the other Barons sit at other tables lower still: so also with the women; .....each (sits) in the place assigned by the Lord's orders."
  - 47. A more detailed description of this clepsydra in the hall of the emperor is given in the *Yuan shi* (comp. *Ji hua*, chap. xxx, fol. 15). There it is said amongst other things that it was made of gold and richly hung with pearls.
  - 48. Perhaps this statement may serve to explain M. Polo's "*verniques*" or "*vaselle vernicate d'oro*," big enough to hold drink for eight or ten persons (l. c. vol. i, p. 339).
  - 49. Another large jar of jade is mentioned in one of the other halls (see note 63 and the corresponding text). I am not able to say, whether one of these jars may be identified with the jar seen by Odoric in the Great Khan's palace, and described by him in the following terms (Yule's *Cathay*, vol. i, p. 130): "In the midst of the palace is a certain great jar, more than two paces in height, entirely formed of a certain precious stone called *merdacas*. It is all hooped round with gold, and in every corner thereof is a dragon represented as in the act of striking most fiercely. And this jar hath also fringes of network of great pearls hanging therefrom. Into this vessel drink is conveyed by certain conduits from the court of the palace." As to the word "*merdacas*," it has no meaning in modern Mongol; but "jade" is *kash* in Mongol.

reeds inserted in a gourd bulb, with a bent blow-tube; *hing-lung* means "prosperous." The *Ch'ue keng lu* states that in the hall *Ta-ming tien* there is a *hing-lung sheng*. When, on the occasion of a great entertainment given by the emperor, this instrument begins to play, the whole orchestra chimes in. The instrument is in connection, by means of a tube, with two peacocks sitting on a cross-bar; and when it plays, the mechanism causes the peacocks to dance (翼首爲二孔笙笙鳴機動則應而舞).

Odoric's narrative reads as follows:—"In the hall of the palace also are many peacocks of gold. And when any of the Tartars wish to amuse their lord, then they go one after the other and clap their hands; upon which the peacocks flap their wings, and make as if they would dance. Now this must be done either by diabolic art, or by some engine underground." M. Polo, in describing the Great Kaan's table at his high feasts (*l. c.* vol. i, p. 340), mentions also the musical instruments. He says:—"And when the Emperor is going to drink, all the musical instruments, of which he has vast store of every kind, begin to play."

The *Ch'ue keng lu* continues the description of the halls in the palace as follows:—"There is also a table for wine with figures carved on it (雕象酒桌) 8 *ch'i* long, and 7 *ch'i* 2 *ts'un* broad.<sup>50</sup> . . . . In winter time the walls of the rooms in the principal hall (大殿) are hung with skins of *yellow cats* (黃貓皮), whilst on the floor *black sable* skins (黑貂) are spread. But in the *Hiang-ko* (see above) the walls are hung with *ermine* skins (銀鼠皮), and the alcoves (燭帳) with sable skins.<sup>51</sup>

"The roof of the palace is made of glazed tiles; the eaves and the ridges of the roofs are adorned (probably with little stone animals,—as is done now)."

After the principal edifice of the palace, the *Ta-ming tien*, the largest of all, the Chinese author describes the other halls of the *Ta-nei*.

50. Compare the following passage in M. Polo's account (*L.c.* vol. i, pp. 388, 389): "In a certain part of the hall near where the Great Kaan holds his table, there [is] set a large and very beautiful piece of workmanship in the form of a square coffer, or buffet, about three paces each way, exquisitely wrought with figures of animals, finely carved and gilt. The middle is hollow, and in it stands a great vessel of pure gold, holding as much as an ordinary butt; and at each corner of the great vessel is one of smaller size [of the capacity of a firkin], and from the former the wine or beverage, flavoured with fine and costly spices is drawn off into the latter."

51. M. Polo does not mention the skins used in the palace at Cambaluc, but in describing the great travelling tents of the Kaan (*L.c.* vol. i, p. 360), he states that they "are most artfully covered with lion's skins, striped with black and white and red, . . . . a substance that lasts for ever. And inside they are all lined with *ermine* and *sable*, these two being the finest and most costly furs in existence." Odoric states (*Yule's Cathay*, vol. i, p. 130): "And all the walls [in the palace] are hung with skins of red leather, said to be the finest in the world." In the *Ku kung i lu* (*Ji hia*, chap. xxxii, fol. 25) it is stated that in winter time the marquees (幕) of the principal hall were hung with *sleek leather* (油皮). Perhaps this is the fine leather Odoric means.

I omit, in my translation, the measures given in the Chinese text, for they are of little interest.

"The 文思殿 *Wen-sze tien* (which was a small building) is situated to the east of the dwelling-rooms of the Ta-ming tien.

"The 紫檀殿 *Tze-t'an tien*, is to the west of the Ta-ming tien. This hall is constructed entirely of *Tze-t'an*.<sup>52</sup>

"The 寶雲殿 *Pao-yün tien* is situated behind (*i. e.* to the north of) the dwelling-rooms of the Ta-ming tien. (I omit the details.)

"The gate 鳳儀門 *Feng-i men* is in the middle of the eastern side-gallery (在東廡中); it has one gateway. Outside this gate are the lodgings for the cooks (庖人之室), and rather more to the south, the lodgings for the wine-keepers (酒人之室).

"The gate 麟瑞門 *Lin-jui men* is in the middle of the western side-gallery; and has also one gateway. Outside this gate is the store-house for the palace (內藏庫); which has twenty rooms, each of them comprising seven *kien*.

"A bell-tower (鐘樓) stands south of the *Feng-i men*; and a drum-tower (鼓樓) south of the *Lin-jui men*. Both are 75 *ch'i* in height.

"The gate 嘉慶門 *Kia-k'ing men* is situated in the back (*i. e.* northern) gallery (在後廡), to the east of the *Pao-yün tien* (the *Kin pien* says to the north-east of it).

"The gate 景福門 *King-fu men* is situated in the northern gallery, to the west of the *Pao-yün tien* (the *Kin pien* says to the north-west of it). Both gates are of one gateway.

"The surrounding gallery (周廡) comprises a hundred and twenty *kien*, and is 35 *ch'i* in height. In the four corners are towers (*lou*) each of four *kien*; their roofs have double eaves. The pillars in the gallery are all painted red; the walls are beautifully wrought; the roof is made of glazed tiles; the eaves and the ridges are adorned.<sup>53</sup>

"The gate 延春門 *Yen-ch'un men* is behind (*i. e.* to the north of) the *Pao-yün tien*. It is the principal gate leading to the hall *Yen-ch'un ko*; and has three gateways.

"The gate 蔽範門 *I-fan men* is to the left (east) of the *Yen-ch'un men*; the gate 嘉則門 *Kia-tse men* to the right of it. (The *Kin pien* states, that these two gates were opposite the gates *Kia-k'ing men* and *King-fu men*). Both are of one gateway.

"The hall 延春閣 *Yen-ch'un ko* comprises nine *kien*. It measures 150 *ch'i* from east to west, is 90 *ch'i* in depth and 100 *ch'i* in

52. 紫檀 *Tze-t'an* is the name of a precious southern wood, very heavy and much prized even now in Peking. According to the *Yuan shi*, Coubilai khan died in the *Tze-t'an tien* in February, 1294.

53. It seems that this surrounding gallery enclosed the principal hall and the three smaller halls above-mentioned. Compare map III.

height (thus higher than the Ta-ming tien. It was probably of two stories). The roof has threefold eaves. There is a pillared verandah (柱廊) 45 ch'i wide, 140 ch'i in depth, and 50 in height. To the hall belong, besides this, seven *kien* of dwelling-rooms, and four *kien* of other rooms, contiguous to the eastern and western ends of the building. Behind it is a 香閣 *Hiang-ko*.<sup>54</sup> I omit the detailed description of the Yen-ch'un ko. Imperial divans and thrones made of *tze t'an* (see note 52), 楠木 *nan-mu*,<sup>55</sup> and camphor-wood are mentioned there; also idols, etc.

"Two smaller halls are mentioned to the east and the west of the Yen-ch'un ko, viz, the 慈福殿 *Tz'e-fu tien*, called also 東煖殿 *Tung-nuan tien* (Eastern Winter hall), and the 明仁殿 *Ming-jen tien*, called also 西煖殿 *Si-nuan tien* (Western Winter hall).

"The gate 景耀門 *King-yao men* is situated in the middle of the left (eastern) gallery; the 清灝門 *Ts'ing-hao men* in the middle of the right (western) gallery. A bell-tower stands south of King-yao men; a drum-tower south of Ts'ing-hao men. The gallery surrounding (the Yen-ch'un ko and the other halls) comprises a hundred and seventy-two *kien*. At each of the corners of this gallery is a tower (*lou*)."

It may be concluded from the above accounts of the *Ch'ue keng lu*, that the Mongol palace proper consisted of two divisions, both surrounded by a large gallery, and each containing one principal hall and several smaller ones. As in the corner of each of the galleried quadrangles was a tower, there were eight towers on the gallery. The Kung-ch'eng had also a tower in each corner; and, besides this, two towers are mentioned to the left and right of the Chang-t'ien men.

M. Polo states (*l. c.* vol. i, pp. 324, 325): "At each angle of the [outer palace] wall there is a very fine and rich palace, in which the war-harness of the Emperor is kept, such as bows and quivers, saddles and bridles, and bowstrings, and everything needful for an army. Also midway between every two of these Corner Palaces there is another of the like; so that taking the whole compass of the enclosure you find eight vast palaces stored with the Great Lord's harness of war . . . . . [The second] enclosure also has eight palaces corresponding to those of the outer wall, and stored like them with the Lord's harness of war."

It seems to me that Polo took the towers mentioned by the Chinese author, in the angles of the galleries and of the Kung-ch'eng

54. A similar building behind the Ta-ming tien was also mentioned. (See above.)

55. *Nan-mu* is the name of a precious Chinese wood, yielded by a tall tree belonging to a species of *Laurus*, and found in the Chinese provinces of *Sze-ch'uan*, *Hu-kuang*, etc. It is highly prized in China even at the present day.

for palaces; for further on (p. 332) he states, that "over each gate [of Cambaluc] there is a great and handsome palace." I have little doubt that over the gates of Cambaluc, stood lofty buildings similar to those over the gates of modern Peking. These tower-like buildings are called *lou* by the Chinese, as I have stated above. It may be very likely, that at the time of M. Polo, the war-harness of the khan was stored in these towers of the palace wall. The author of the *Ch'ue keng lu*, who wrote more than 50 years later, assigns to it another place, as we shall see further on.

The same work describes, besides the above-mentioned, six other halls, all situated outside the *Ts'ing-hao men*. I omit the details, and as to their names, I beg the reader to refer to map III. All belonged to the *Ta-nei*, or the palace occupied by the khan, east of the lake. In the *Kin pien* (*Ji hia*, chap. xxx, fol. 1) this palace is called 麗福宮 *K'ing-fu kung*, and two other palaces are mentioned west of the lake, under the names of 典聖宮 *Hing-sheng kung* and 隆福宮 *Lung-fu kung*. Both are described also in the *Ch'ue keng lu*. I shall mention only such accounts of the Chinese authors as can be compared with Polo's statements.

Regarding the *Hing-sheng kung*, the *Ch'ue keng lu* states that it is situated to the north-west of the *Ta-nei*, west of the *Wan-sui shan* (see further on) and the lake; and that it is connected by a bridge with the eastern palace. At the time the author of the *Ch'ue keng lu* wrote, the *Hing-sheng kung* was occupied by empresses and concubines of the emperor. I omit the names of the halls, but shall notice the mentioning of a storehouse for *precious things* (藏珍庫), a storehouse for *saddles* and *bridles* (鞍轡庫), and a storehouse for the *war-harness* (軍器庫), in the *Hing-sheng kung*. M. Polo mentions the same storehouses, as situated in the khan's palace east of the lake. I may observe that at M. Polo's time the *Hing-sheng* palace did not yet exist. As is stated in the *Yüan shi* (annals), it was built in 1308.

As to the second palace, west of the lake, called *Lung-fu kung*, it is stated in the *Ch'ue kung lu*, that it lies west (opposite) of the *Ta-nei* and to the south of the *Hing-sheng kung*. This palace comprised seven halls, corresponding in their position, it seems, with the halls in the palace of the emperor; only they were smaller. At the time the *Ch'ue kung lu* was written, there were also empresses and concubines living in the *Lung-fu kung*.

In the *Yüan shi* (annals), chap. xviii, I find the following statement:—"In the 5th month of 1294 (i. e. four months after the death of Coubilai), the palace where the empress lived, the same which in former times was the residence of the *heir-apparent*, received the name *Lung-fu kung* (改皇太后所居舊太子府爲隆福宮)."

M. Polo says (*l. c.* vol. i, p. 327) : " You must know that beside the Palace (that we have been describing), *i. e.* the Great Palace, the Emperor has caused another to be built just like his own in every respect, and this he hath done for his son when he shall reign and be Emperor after him. .... [It stands on the other side of the Lake from the Great Kaan's Palace, and there is a bridge crossing the water from one to the other.] "

Before quitting the description of the ancient palaces of Khanbaligh, let me mention a curious statement found in the *Ji hia*. In this work (chap. xxx, fol. 11), two authors of the Yüan dynasty are quoted, who report that Coubilai khan, after having built the palaces in Peking, gave orders to bring from the 沙漠 *Sha-mo* (Mongolian desert), a kind of grass which the Chinese authors call 莎草 *so-ts'ao* or 青草 *ts'ing-ts'ao* (blue grass), and to cultivate it in the courts of the palace, that his sons and grandsons might not forget the steppes (草地), and that the emperor himself might always remember his modest origin. This grass was also called "the grass of the oath of moderation (誓倫草)." The plant in question, according to the drawing in the Chinese botany *Chi wu ming shi t'u kao* chap. xxv, fol. 33 (a grass with bulbous roots is represented), seems to be a grass belonging to the Cyperaceous order.

M. Polo records (*l. c.* pp. 326, 327) : " From that corner of the enclosure [of the palace] which is towards the north-west there extends a fine Lake, containing foison of fish of different kinds. .... A River enters this Lake and issues from it. .... On the north side of the Palace, about a bowshot off, there is a hill which has been made by art [from the earth dug out of the Lake]; it is a good hundred paces in height and a mile in compass. This hill is entirely covered with trees that never lose their leaves, but remain ever green. And I assure you that wherever a beautiful tree may exist, and the Emperor gets news of it, he sends for it and has it transported bodily with all its roots and the earth attached to them, and planted on that hill of his. .... And he has also caused the whole hill to be covered with the *ore of azure* (*roze de l'aqr* in the Geog. Text), which is very green. And thus not only are the trees all green, but the hill itself is all green likewise; .... hence it is called the *Green Mount*. .... On the top of the hill again there is a fine big palace which is all green inside and out; and thus the hill, and the trees, and the palace form together a charming spectacle. .... And the Great Kaan has caused this beautiful prospect to be formed for the comfort and solace and delectation of his heart."

Odoric, who visited Khanbaligh about thirty years after M. Polo left it, gives nearly the same description of the palace, the lake, the hill, etc.

Let me compare the Chinese statements about the same subject, recorded by authors of nearly M. Polo's and Odoric's time.

I may first observe that the lake which M. Polo saw, is the same as the 太液池 *T'ai-yi ch'i* of our days. It has, however, changed a little in its form. This lake and also its name *T'ai-yi ch'i* date from the 12th century, at which time an emperor of the Kin first gave orders to collect together the water of some springs in the hills, where now the summer palaces stand, and to conduct it to a place north of his capital, where pleasure gardens were laid out. The river, which enters the lake and issues from it exists still, under its ancient name 金水 *Kin-shui*. M. Polo's "Green Mount" is not as has been generally assumed by commentators, the present *King shan* north of the palace, but the above-mentioned *Pai-t'a shan* or *K'üng-hua tao*, north-west of the palace, as I shall show further on. It was an island in former times. The *Ch'ue keng lu*, chap. i, fol. 19, describes the lake, the hill, the palace on it, etc., at the Mongol time, in the following terms:—<sup>56</sup>

"The 萬歲山 *Wan-sui shan* (Hill of Ten thousand years) lies to the north-west of the palace (*Ta-nei*), south of the *T'ai-yi ch'i* lake.<sup>57</sup> At the time of the Kin this hill was called the island of 瓊花 *K'üng-hua*.<sup>58</sup> In the year 1262 the (pleasure grounds on the) hill was repaired (by order of Coubilai), and in 1271 it received the name *Wan-sui shan*. Elevations were made with 玲瓏石 *Ling-lung* stones,<sup>59</sup> piled up artificially into peaks. 松 *Sung* and 檜 *kui* trees<sup>60</sup> were planted, and

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56. Some particulars in my translation are taken from the description of the palaces in the *Ch'ue keng lu*, chap. xxi.
57. Further on the author states, that the lake extended also south of the hill as at present.
58. A name in use up to this time.
59. *Ling-lung*. These two characters, according to some of the Chinese dictionaries compiled by our sinologues, have only the meaning "sound of gems." This however is not the common meaning. Every Chinese knows, that *ling-lung* means "pierced or open work,"—what the French call "à jour." In the dictionary *Cheng tze t'ung*, *ting-lung* is explained by **雕鑄貌** "resembling cut work." *Ling-lung shi* is a general name for those large stones we see so often in Chinese gardens piled up with open interstices in artificial rocks and covered with moss and climbing plants. The stones are of very irregular shape, with sinuosities and hollows. It seems to me, that they belong to a kind of *tufaceous limestone*. The Chinese call them also 太湖石 *T'ai-hu shi* (stones from the lake *T'ai-hu*, near *Su-chou*, west of Shanghai). The Chinese say that this stone is found in that lake. Artificial rock-work of this kind can be seen in every Chinese garden, and of course also in the imperial gardens and on the *K'üng-hua tao*. Perhaps M. Polo, who states that the Green Mount was covered with "roze de l'açur" intended "roc" by "roze" and "à jour" by "açur." This is however an hypothesis I venture without laying any stress upon it. An author of the beginning of the 15th century, quoted in the *Ji hia*, chap. xxxvi, fol. 12, states that the earth for piling up the *K'üng-hua tao* was brought from outside the northern frontier (see further on, the report of the *Ch'ue keng lu* regarding this tradition), but that the stones with which it is covered were brought from 艮嶽 *Ken-ye*. *Ken-ye* was the name of a hill in the north-eastern corner of the city of *Pien-liang*, the present *K'ai-feng fu* (see *Yi t'ung chi*).
60. Sung is the Chinese name for "pine;" *kui* is "Juniperus Chinensis" (see my *Notes on Chinese Mediæval travellers*, p. 123). Even now the *K'üng-hua tao* is covered with beautiful groves of evergreen trees, namely *Pinus Massoniana*, the white-barked *Pinus Bungeana* and *Juniperus Chinensis*, which is also a tall tree.

thus the whole hill is covered with a splendid vegetation, and all has the appearance of a natural hill. To the east of the hill, there is a stone bridge 76 ch'i long and 41 broad. In the middle of the bridge is an aqueduct, which leads the water of the 金水 *Kin-shui* to the top of the hill. For the water from the *Kin-shui* has been conducted behind the hill, and it is pumped by means of machines to the top of it,<sup>61</sup> where it pours forth from the mouth of a stone dragon, into a square basin. Thence it runs concealed to the northern side of the hall *Jen-chi tien* (see further on). There is a twining dragon with his head aloft, which vomits water. Then the water runs from east to west and is discharged into the lake *T'ai-yi ch'i*.

"On the top of the *Wan-sui shan*, there is the hall 廣寒殿 *Kuang-han tien*, comprising seven *kien*. It measures 120 ch'i from east to west, 62 in depth, and 50 in height.<sup>62</sup> There is a jar of black jade for wine (黑玉酒瓮一). This jade has white veins, and in accordance with these veins, fish and animals have been carved on the jar. The jar is big enough to hold more than 30 piculs of wine.<sup>63</sup> There is also an artificial hill made of jade, and many other curiosities mentioned in or about the *Kuang-han tien*.

"The hall 仁智殿 *Jen-chi tien* is situated between the top and the foot of the hill and comprises three *kien*.

"The lake *T'ai-yi ch'i*, which is west of the *Ta-nei* (Palace of the emperor), is several *li* in circuit. (The *Ku kung i lu*, quoted in the *Ji hia*, chap. xxxii, fol. 26, states that the lake 海子 *Hai-tze* west of the *Ta-nei* has an extent of 5 or 6 *li*.)

"The hall 儀天殿 *I-t'ien tien* is situated on a round islet in the lake, directly opposite the *Wan-sui shan*. It has eleven pillars, is 35 feet high and 70 ch'i in circuit. There is a compartment for the life-guards. A marble bridge, 200 ch'i long, connects this island with the *Wan-sui shan*. Another bridge, made of wood, 120 ch'i long and 22 broad, leads eastward to the wall of the imperial palace. A third bridge, a wooden drawbridge (木弔橋) 470 ch'i long, stretches to the west over the lake to its western border, where the palace 與聖宮 *Hing-sheng kung* (see above) stands. When the emperor goes to 上都 *Shang-tu* (his summer residence), the two boats in the middle of this bridge are taken out, and the thoroughfare is interrupted.<sup>64</sup>

61. There is still a canal with a bridge over it, east of the K'üng-hua tao, according to the Chinese maps. This canal separates it from the shore. As the K'üng-hua tao belongs to the prohibited grounds, I cannot speak from my own observation.

62. I have no doubt that M. Polo's handsome palace on the top of the Green Mount is the same as the *Kuang-han tien* of the Chinese author.

63. There is still a large jar of jade 4 ch'i 5 ts'un in diameter, 2 ch'i in height, and 15 ch'i in circuit, kept in a pavilion near the Ch'eng-kuang tien (south of the K'üng-hua tao), according to Chinese works. The *Ji hia* (chap. xxv, fol. 23, 25) states that it has been preserved from the time of the Kin and the Yüan.

64. The *Ku kung i lu* (*Ji hia*, chap. xxxii, fol. 26) calls the island where the three bridges meet, 漢洲 Ying-chou "Fairy island," and states that on it was a round hall (圓殿).

"To the east of the *Wan-sui shan* lies the 畫園 *Ling yu* or "Divine park," in which rare birds and beasts are kept.<sup>65</sup> Before the emperor goes to *Shang-tu*, the officers are accustomed to be entertained at this place.

"The governor of the Chekiang province, by name *Ch'i-te-rh* (evidently a Mongol name) told me (i. e. the author of the *Ch'ue keng lu*) that at the time he was *Liu-shou-sze* (governor) of *Ta-tu* (*Khaibaligh*) he heard from old men the following tradition about the *Wan-sui shan*:—"People say, that at about the rise of the Mongol dynasty in the 蒙古 *So-mo* (Northern desert), there was at the northern frontier, a certain hill with very powerful properties. A fortune-teller of the *Kin* reported, that the supremacy depended upon the possession of this hill, and that it was not advantageous for the *Kin* that the hill should be in the power of the Mongols. Thereupon the *Kin* made an agreement with the Mongols, engaging themselves to pay tribute, making only the condition to have the hill, in order to strengthen their power in their own country. The Mongols laughed and did not make any objection to this condition. Then the *Kin* arrived with their soldiers, dug down the hill, laded the earth on carts and carried it to the city of 幽州

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surrounded by a stone wall. This wall of the Yuan time still exists. It is known under the name of 圓城 *Yuan-ch'eng* (round wall), and surrounds the hall 承光殿 *Ch'eng-kuang tien*, situated at the eastern end of the large marble bridge crossing the lake. This hall is the same as the *I-t'ien tien* of the Yuan. The name was changed during the Ming, as the *Ch'un ming meng yü lu* reports (chap. vi, fol. 16). Thus this identification leaves no doubt. Now however this round wall and the hall inside stand, not on an island as in the Mongol time, but on a projection of the eastern shore. This projection is connected by a beautiful marble bridge with the *K'üng-hua tao*. I am not aware whether it is the same marble bridge as mentioned in the *Ch'ue keng lu* at the same place. M. Polo's bridge, crossing the lake from one side to the other, must be identified with the wooden bridge mentioned in the *Ch'ue keng lu*. The present marble bridge spanning the lake was only built in 1392 (*Ch'un ming meng yü lu*, chap. vi, fol. 9). It seems that the lake, in the time of the Mongols extended more to the east than now, and that in the beginning of the 13th century, the *K'üng-hua tao* was in the middle of the lake. Let me quote what the *Si yu ki* (see my notes on *Chinese Mediæval Travellers*) says regarding the lake and the *K'üng-hua tao*. After *Ch'ang-ch'un* had returned from western Asia (1224) he lived some years in Peking; and, as the narrative states, the ground of the gardens of the northern palace (of the *Kin*) was given to him (by order of Tchinguiz khan) for the purpose of establishing there a Taoist monastery. Further on it is said, that this monastery was on the *K'üng-hua* island, and that it was forbidden to the people to gather fuel in the park of the island, and to fish in the lake. (I may observe, that at that time this ground was not inside the capital but north of it.) *Ch'ang-ch'un* sometimes took a walk to the top of the hill 壽樂山 *Show-le shan* (it seems the top of the *K'üng-hua tao* is meant), and enjoyed the magnificent view he had of the surrounding gardens. Further on we read:—"On the 23rd of the 6th month (June) 1227 it was reported to the master, that owing to the heavy rains, the southern embankment of the lake *T'ai-yi ch'i* had fallen down; and that the water had gushed into the eastern lake, so that it was heard at a distance of several *li*. After this all fish and tortoises disappeared, and the lake became dry". *Ch'ang ch'un* took this for an omen of his death, and indeed he died some months after.

65. This park is mentioned by M. Polo as well as by Odoric as a park with "beasts also of sundry kinds, such as white stags and fallow deer, gazelles and roebucks, and fine squirrels of various sorts, with numbers also of the animal that gives the musk, and all manner of other beautiful creatures" M. Polo l. c. vol. i, p. 326. Yule's *Cathay*, vol. i, p. 129.)

*Yu chou*.<sup>66</sup> North of the city they piled up the earth. Thus a hill was formed, around which a lake was dug, gardens were laid out there, palaces were built, and it became a pleasure ground. After *Shi-tsü* (Coubilai khan) had destroyed the *Kin* dynasty, he built his palace here in 1267, and the (*K'üng-hua tao*) hill was then enclosed in the palace grounds. In 1271 the ancient name of *K'üng-hua tao* was changed into *Wan-sui shan*.<sup>67</sup>

I have no doubt, that the "Green Mount" of M. Polo and Odoric is the same as the *K'üng-hua tao*. Their descriptions agree well with the statements regarding this hill of the contemporary Chinese authors; and in the *Kin pien* (*Ji hia*, chap. xxx, fol. 2) a "green rock" (翠巖) is mentioned in connection with the *Wan-sui shan* or *K'üng-hua tao*. The *Ku kung i lu* (*Ji hia*, chap. xxxii, fol. 26) in describing the *Wan-sui shan*, praises the beautiful shady green of the vegetation there (幽芳翠草).

The commentators of M. Polo generally identify the Green Mount of the traveller with the *King shan*, which stands opposite the palace, north of it, and about  $\frac{2}{3}$  li distant to the east from the *K'üng-hua tao*. Indeed M. Polo says that the Green Mount was north of the palace about a bowshot off. But as the *Wan-sui shan* is the only hill mentioned by the Chinese authors of the Mongol time on the palace grounds, we can only identify this hill with the Green Mount.

I am inclined to suppose, that the *King shan* did not exist at the time of the Mongols. It seems that in Chinese books mention is first

66. This was the name of Peking in the time of the T'ang dynasty.

67. This tradition regarding the origin of the *K'üng-hua tao* is perhaps older than the *Ch'ue keng lu* alleges; for some ancient authors state (*Ji hia*, chap. xxix, fol. 20) that already in the time of the *Liao* this island existed, and that the fabled empress *Siao* (see note 28), had a palace there (梳粧樓 or "Toilet tower" in the literal translation). In the Biography of *Bardju Arte Teyin*, king of the *Ouigours* (*Bardjoui* of Rashid-eddin) in the *Yüan shi*, chap. cxvii, a similar legend is circumstantially related regarding a hill of Mongolia, carried away by the Chinese. As the translation of that biography, by Videlou, is found in the *Suppl. à la Bibl. Orient.* p. 138, and also in Klaproth's *Mém. rel. à l'Asie*, tom. ii, pp. 332-336 (see also *D'Ohsson*, L c. tom. i, p. 438), I will only say a few words regarding it. According to this tradition, which seems to originate with the Ouigours, at the time of the T'ang dynasty, in the 8th century, the Chinese were desirous of being on good terms with the Ouigours, who were then a powerful nation in Mongolia, and had their capital near the place where afterwards Caracorum was built. A Chinese princess was given in marriage to a Ouigour prince, and afterwards a Chinese envoy was sent to the Ouigour capital. When he arrived at the frontier he was told, that near 和林 *Ho-lin* (afterwards Caracorum) there was a hill, called the "Hill of happiness," and that the supremacy depended on the possession of this hill. If the T'ang could destroy it, the power of the Ouigours would be broken. The Chinese envoy therefore asked from the Ouigour khan, as price for the Chinese princess given in marriage, only this "Hill of happiness." The khan agreed. But as the hill was big, the Chinese made a great fire around, and then poured vinegar on it. After it had been broken into pieces, it was placed on carts and carried away to China. I am not disinclined to melt together this Ouigour tradition with the Chinese one regarding the *K'üng-hua tao*, but as to their authenticity I confess some scepticism. Some cart-loads of earth from a hill in Mongolia may have been brought to Peking; but it seems to me more rational to assume, that the greater part of the earth forming the *K'üng-hua tao*, was obtained by digging the lake.

made of this hill at the end of the 16th century. Nothing is said in the *Ji hia* of its earlier history or its origin. I read in Col. Yule's *M. Polo*, vol. i, p. 330, that according to Dr. Lockhart the King shan was formed by the Ming emperors from the excavation of the existing lake. I am not aware where Dr. Lockhart found this statement. Perhaps he may be right. The drawing Yule gives of the King shan resembles as much this hill as it does the Calton hill at Edinburgh. Evidently he has copied a drawing invented somewhere in Europe.

The King shan is not a cone as represented in that drawing, but it has an oblong form, stretching from east to west. The hill has five peaks crowned with pavilions and is visible from all sides.

The present name of the hill 景山 *King shan* (Prospect hill) dates only from the present dynasty. The authors of the Ming mention it under the name of *Wan-sui shan*; the same name as the *K'iung-hua tao* had in the time of the Mongols. Its popular name was formerly as it is now 煤山 *Mei shan*. The *Ji hia* states (chap. xxxv, fol. 16, 17), that at first, during the Yüan, by the name of *Wan-sui shan*, the *K'iung-hua tao* was always understood. But since the time of 馬仲房 (evidently an author of the Ming), the name *Wan-sui shan* was also applied to the *Mei shan*, and that thereupon a great confusion resulted. Indeed many authors of the Ming confound the two hills. The *Ji hia*, which distinguishes them clearly, says<sup>68</sup> that the name of *Mei shan* (Coal hill) was given to it from the stock of coal buried at its foot, as a provision in case of siege. Nothing is said there about the hill being composed of coal as Col. Yule states, I do not know on what authority. The *Ji hia* says further, that this hill was the protecting hill of the imperial palace (大內之鎮山) in the time of the Ming.<sup>69</sup> It was measured by imperial order in 1634, and found to be 147 *ch'ü* high.<sup>70</sup> The *Mei shan* has a sad historical celebrity. The last emperor of the *Ming* hanged himself on a 海棠 *hai-t'ang* (crab-apple) tree, in the park of the hill, in 1644, when the Manchoos had taken the capital.<sup>71</sup>

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68. On the authority of the 野獲編 *Ye hu pien*, a work published under the Ming.  
 69. The hill is situated just in the middle of the Tartar city according to the survey of the French astronomers.  
 70. I estimate the *Mei shan* at about 200 feet. The *K'iung-hua tao* may be 100 feet in height. The modern Chinese authors give to the *K'iung-hua tao* 1½ *li* in circuit. M. Polo's Green Mount was "a good hundred paces in height and a mile in compass."  
 71. Interesting details regarding this event are found in the 3rd volume of the *Records of the Russian Ecclesiastical Mission in Peking*, p. 56, in Khropowitzky's article, "The fall of the Ming dynasty."



## HOW TO TRAVEL IN MONGOLIA.

A GOOD many people now-a-days return from China to Europe by way of Mongolia and Russia, and the number is likely to be increased, as the railway advances further and further from the west into Siberia. The telegraph has reached Kiachta long ago, and perhaps the railway also may reach that frontier of China some day. There has even been a report of an intended railway across Mongolia, but this, if ever accomplished, must be an impossibility for a long time to come yet; and those who mean to cross the desert, must content themselves with the present means of locomotion, which form the subject of this paper. The Russians at Kiachta have an idea, that a true specimen of an Englishman is an abnormal eccentric being, only partially conforming to the established and customary modes of doing things, fond of trying things that are unusual, and of doing usual things in an unusual way. As this notion of theirs is no doubt gathered from observation of such specimens as they have seen travelling through their country, perhaps this paper would accomplish its purpose better, by not merely speaking of the usual mode of travel adopted by Europeans in Mongolia, but by indicating all the means of travel available, so that the traveller may select that which suits his fancy best.

## HOW MONGOLS TRAVEL.

I. *On Camels with a Tent.* This is their usual mode of travel, when they are numerous enough to form a company, and when the journey is to some distant place. Northern and central Mongols, going to Woo-t'ai or Peking, to worship at the famous shrines there, usually travel thus. A spare sheep-skin coat for bedding; a few calf-skin bags (looking like the original calves themselves), with provisions; a small blue cloth tent, black with smoke and a good deal patched; a pot, a grate, two water buckets, and a few odd pieces of felt, are about all the things that are needed. When they go thus lightly, encumbered with no goods to barter, they can travel quickly, the exact length of the daily march depending a good deal on the condition of the camels, the season of the year, and the power of endurance of the travellers themselves. One hundred and twenty *li*, or forty English miles would be a good day's march; sometimes more would be accomplished,—often much less. The Mongols like to be careful of their camels even when they are fat and strong; and would rather lengthen the journey by a good many days than spoil their animals.

II. *On Horseback.* A Mongol is always glad when he can get down from a camel and mount a horse. The motion of a horse, they

say, is pleasanter, and then too a horse goes so much faster. They often perform journeys on horseback. The drawbacks to this kind of travelling are,—that on a horse they can take only a few pounds of luggage if the journey is at all long, and the horse needs a good deal of care. It is not as in China, where you get into an inn, buy so much fodder, and let the animal munch away at it half the night. In Mongolia you come to a tent and get lodging readily enough, but the horse must be turned adrift to shift for himself. In summer he must not be let loose while the sun is hot; allowing him to eat then would make sores on his back, they say; in the evening and in the early morning he must be allowed time to feed. Then again the pasture in the neighbourhood of tents is usually poor, being eaten down by the cattle of the place.

A common and comfortable way of horseback travelling, is for a horseman to join himself on to a camel caravan. The caravan has its own tent, camps away from settled habitations in the midst of good grass, and the horse finds pasture without trouble.

III. *In Ox carts or Horse carts.* The carts commonly used in Mongolia are simple and rude in construction, and though a little clumsy, are light. Carts for passengers are roofed in with a frame covered with felt or cloth. Inside there is room enough for a man to sit or lie down and sleep. Horses travel at a moderately good speed, but are seldom used in carts for long journeys. Long journeys are usually performed by oxen and of all means of locomotion in Mongolia they are the slowest, sometimes not accomplishing much more than ten miles a day.

IV. *On Foot.* The Mongols like above all things to ride, but many of them cannot find steeds, and a vast deal of foot travelling is done. A large proportion of the travelling on foot is that of poor men who go on religious pilgrimages. Foot travellers, for the most part, trust to the hospitality of the inhabitants of the districts through which they pass, for lodgings, but occasionally they carry a tent with them. On one occasion in the south of Mongolia, I found two men encamped in a tent which weighed only a very few pounds. The frame of the tent consisted of a ridge pole supported in the centre by a stake about the height and strength of a walking stick. They had a little pot, a little water bucket, a ladle, a piece of felt and a skin. One of the two inhabitants had received medicine from me the day before; so when I presented myself at the tent door to ask for my patient, one of the two hurried out and invited me to enter. There was no room for three, so he remained outside till I left. There was no room to sit up, and utterly no room to stretch oneself out in it; but these two lamas lived in it and seemed well pleased with their accommodation. They belonged to Urga and had been to Woo-t'ai; at least they said so. They had been some

months on the road, and were then about five or six hundred miles from home. The tent and fittings seemed so unique that I have ever since regretted that I did not buy it all up as a curio.

At another place I fell in with four men going to Ando, a place somewhere to the south-west. They had a tent and travelled heavily loaded. They had been a month on the road, and still had about three or four months travel before them. They were all young, about twenty-four, and were going west to study at some famous seat of learning, hoping to come back with their degrees and a reputation for scholarship, that would secure them rank and position among the lamas of their native place. As they intended to be away some years, they doubtless had each a store of silver in the baggage, but their travelling expenses cost them little, as they begged most of what they needed. They evidently had the sympathy of the people with them, and found little difficulty in getting gifts. They fared plainly too. I saw them set on the pot, fill it up to the brim with water, and proceed to add the requisite quantity of millet. The cook on this occasion was evidently the hungry man of the party; so chuckling at the absence of two frugal lamas of the company, he coaxed his companion into a laughing consent to add a little more millet than usual, on the pretext that the particular millet in question "*did not swell.*" They were preparing to dine on millet and water, but a small piece of poor cheese having been obtained, a few slips were thrown into the pot to give a flavour.

Lamas and laymen sometimes go hundreds of miles on foot to famous shrines, and occasionally break down on the way. In such cases they usually apply to the temple for assistance, and not unfrequently get it. On one occasion, some men from the Soonite country started for Wao-t'ai on foot, and arrived there foot-sore and weeping. They applied to the temple, and as some men from their quarter of the country were on the temple roll, for handsome donations given some years before, the worn-out travellers were well treated and sent home on horses. Of course the travellers thus assisted were expected to make some return, and doubtless this example of kindness won for the temple a good many adherents and a good many subscriptions.

#### HOW CHINAMEN TRAVEL IN MONGOLIA.

I. *In Camel carts.* This is the common method adopted by rich merchants. The camel cart is closed in all round, is long enough to sleep in stretched out full length, and is just as broad as you like to set the wheels. It is very comfortable. The camel caravan usually does a good part of its travelling at night; that is no affair of the traveller's; he goes to bed and sleeps till morning.

II. *On Camel loads.* Men not so rich, as for example the "hands"

in a shop, usually ride on a camel load. Two rather large and not very heavy bales are placed, one on each side of the camel, a sackful of something laid across behind as a back-rest, and with a few felts or skins, a moderately comfortable seat is secured. Riding in this fashion requires care. The first Chinaman I saw attempt it overbalanced the load, and man and bales came, in one indiscriminate heap, to the ground. One trouble connected with this mode of travel is, that it is difficult to get down or to remount when the caravan is in motion, and the Mongols always dislike stopping their line of camels to let passengers get up and down.

III. *On Horseback.* Chinamen as a rule, are more careful of horses than are Mongolians, and seldom take long journeys on horseback. Traders going about on business, among their customers in a known region, and being under no necessity to travel hard, commonly jog along on their own horses. In making long hard journeys, such as between Kalgan and Kiachta, they usually discard horses and get into a camel caravan.

IV. *On Foot.* This is the mode of travel which is adopted by the more economical class of Chinamen. Putting their baggage and provisions on ox carts, they walk beside the caravan on foot, and thus manage to cross the desert at very little cost. Last summer (1874), I fell in with a company of twenty Chinamen going to Kiachta in this manner. Of the eight or ten carts three or four were occupied by well-to-do Chinamen, too rich to walk, but too poor to go by camel caravan. When I saw them, they were not doing much more than five miles a day, as the grass was poor and the provision carts heavy. The provision carts were daily getting lighter, and they hoped to reach better pasture soon, when they would do perhaps ten miles a day on an average. During their march they seemed to subsist on oatmeal, millet and tea.

#### HOW RUSSIANS TRAVEL IN MONGOLIA.

I. *By the Government Post route.* This, as far as I am aware, is open to officials of the Russian government only, and as I have never been privileged to travel by it myself, my information about it is only second-hand. It would seem that from Kalgan to Kiachta there is a continuous line of stations, and the traveller is handed on from one to the other. He has a cart of his own, and the Mongols who, under the Chinese government, are on duty at these stations, are bound to forward the cart from their own place to the station beyond. There is a fixed price to be paid, so that on the score of money there need be no quarrelling and delay over bargains; and though this mode of travelling is more expensive than the usual camel caravan, it is so much quicker,

that perhaps all travellers who could afford the money would prefer it. The great advantage it affords is, that in starting there need be no delay. Sometimes a traveller has a whole week to wait, sometimes two before he can find camels, and even when camels do appear it is by no means certain that he can strike a bargain. The postal route presents no such difficulties. Could nothing be done to make it available for the officials of other nations? Is Russia and Russia alone to enjoy this privilege? It is true that across Mongolia is the direct route for a Russian by which to come to or return from China, and the sea is doubtless the best route for Englishmen; but sometimes Russians go by sea and Englishmen by Russia, and why should English ministers in China be debarred from privileges extended to even the lower ranks of Russian officials? How about the favoured-nation clause? The large number of persons who might travel, if the route were thrown open to all, would be no objection to the practicability of the thing; because every traveller pays amply at every stage for all the trouble and labour he causes. I do not suppose that the postal contractors would at all grumble at numbers, so long as they brought numbers of silver rubles. Last year I met a Chinese merchant in Mongolia, who told me he proposed trying his fortune with some goods away in the far north-west. I remarked that perhaps the carriage of them to such a distance would swallow up all the profit. He replied that he knew better than that; he would make a present of some fifty or sixty taels in the proper quarter, get a pass for his goods and travel without further outlay. Honest foreign travellers who pay their way, would surely be more welcome than dishonest Chinese traders, who get a pass by bribery, and pay little or nothing for the service rendered them.

II. *In Camel carts.* Most Russians, who cross the desert by camel cart, do not use the ordinary Chinese cart, but a much broader vehicle covered in with leather, with a door at both sides. There are three little windows and the cart inside looks like a little room. It can be covered inside with felt, which keeps out the desert wind, and makes a very snug berth. When the weather is fine one or both doors can be opened, and with bottled tea to quaff, and books to read, a very enjoyable month can be spent crossing the desert, free from most of the never-ending petty sores of ordinary life.

III. *On Horseback.* Horseback journeys are sometimes performed between Kiachta and Kalgan. They are much the quickest passages of the desert, and though less comfortable than the other means of travel, a ride like this has its compensations and charms.

Having mentioned the various methods of travel common among Mongols, Chinese, and Russians, perhaps it may not be inappropriate

to make some remarks and give a few hints, regarding the means of travel likely to be adopted, by English-speaking travellers who may wish to cross the desert.

Of *foot travelling* nothing need be said. No one should try this who does not speak the language, and any one who is conversant enough with the people to be familiar with their tongue, will know too much about the country and customs to be likely to be benefitted by any remarks of mine.

*Ox-cart travelling*, from its intolerable slowness, may be dismissed, as not likely ever to find much favour in the eyes of Saxon sight-seers.

*Government post travelling* may also be laid aside because I have not had, and Saxon readers are not likely, as things are now, to have, any opportunity of becoming acquainted with it.

Let us speak then of *camel-cart travelling* as the style most likely to be adopted, and, for the sake of definiteness, let us suppose the traveller wishes to cross the desert from Kalgan to Kiachta.

At Kalgan he can put up in a Chinese inn and make enquiries about camels, and camel carts. Perhaps the best thing he could do would be to make the acquaintance of the Russian merchants, who reside there to superintend the transit of tea. They have a large Mongol and Chinese connection, and any Mongols who have camels to hire are likely to apply to them for employment. These merchants too, usually have a number of carts on hand, which they are willing to dispose of, and from personal experience I can testify to their kindness and great readiness to oblige. Sometimes unavoidable delay occurs in obtaining camels; sometimes they can be had almost at once. Should some camel owner and his train be in Kalgan at the time, there may be only a day or two's delay in starting. Sometimes the impatient traveller may have to wait a couple of weeks or more. In engaging with a Mongol for conveyance through the desert, it is necessary to have a written contract drawn out, signed by the contracting Mongol and attested by the yamen, or some Chinese shop willing to become surety. Without this, there is nothing to trust to; with this, there is nothing to fear.

Care should also be taken to have it explicitly stated on the contract, that the Mongol undertakes to supply the water and fuel necessary for cooking and washing. Travellers can, and sometimes do, purchase or gather their own fuel in Mongolia, but it is at some expense or inconvenience. If it is only mentioned in the written contract, it saves all trouble on this head and costs no more. I once travelled in a caravan where this precaution had been omitted. In dry weather there was plenty of fuel for the gathering; but when it was wet, it

was necessary to purchase it with pieces of brick tea; and our Mongols, in place of helping us, had the price raised that they might share in the plunder. The number of days to be occupied by the journey should also be stated, and a clause inserted stipulating that for every day beyond the time agreed upon, a fine of so much silver should be exacted from the contracting Mongol. To make the infliction of the fine possible, a part of the contract money should be held in reserve to be paid when the journey is finished. The traveller will of course exercise leniency in such exactions, but such a stipulation is necessary to keep the slow-going Mongols up to time.

After finding cart and camels, the next thing is to lay in a stock of provisions and get other requisites together.

For the cart it is necessary to have a small wicker jar of oil with a brush to apply it to the wheels; an iron lantern, a stock of Chinese candles to burn in it, a few extra sheets of paper to renew its covering; and two little pieces of wood fastened together by a cord to block the wheels when the camel is taken out of the shafts, and the cart is left resting on the support in front, with which it should be furnished.

Then the provisions should be laid in. Nothing is simpler. Think what things you want and how much of each; walk out to one shop and buy the requisite number of bags, call at another and ask them to send to your inn so many catties of flour, rice, oatmeal, millet, &c. When they arrive, have them weighed, put into the bags and set aside. It is not difficult to calculate the necessary amount, and it is well to provide for ten days beyond the number of days in the contract, and then to add a little on to that. Provisions are cheap in Kalgan, and in Mongolia you are sure to find numbers of people to whom a little flour, or meal, or millet would be a great boon. Sometimes when you think you are encamped beyond the reach of tents, if you happen to look out when dinner is almost ready, you will perhaps see people coming straight towards your tent, and that from more directions than one.

It is not necessary to take a tent. You sleep in your cart and cook in the tent belonging to the Mongols. You can stipulate for the use of their pot too if you like; they will make no difficulty about it, and be quite pleased if you leave a little of your dinner in it for them to clean out. It is perhaps on the whole better to have your own pot, ladle, and a small brass basin to wash in. If you take your own pot, you can get a grate for burning argols at almost any smith's shop in Kalgan. The grate is simply an iron stand of three legs riveted into three hoops and does not cost much. If you find it necessary to take your own pot and grate, take the rude grate as you find it. It is made

specially to suit the argol fuel and does well. When I went into Mongolia first, a Mongol friend persuaded me to have my grate improved upon. I followed his advice, and from the first day of the journey to the last, was sorry that I had no opportunity of subjecting my wise friend to the daily inconvenience that the *improvement* suggested by him never ceased to cause.

To prescribe the precise kind of provisions to be taken would be superfluous. Every man can please himself. Meats, soups, &c. in tins containing enough for one meal, are very handy, and for those to whom expense is no object, are perhaps the best, but a very comfortable, and with the sauce of desert air, delicious table may be kept up much more cheaply. In winter it is especially easy. At Kalgan you can cook and freeze anything you like and take it with you. All that is necessary is fire enough to melt it and it is ready for eating. I have heard fried potatoes especially commended as being suitable for taking in this way. Even in summer there need be no difficulty. Some travellers take a coop of chickens that lasts them for a fortnight. Some, as soon as they arrive in Kalgan, purchase a large quantity of beef or mutton, cut it into strips eighteen inches or two feet long and about one inch in diameter, and hang it up to dry while they are delayed getting camels, a cart, &c. In four days or more it is dry, and can be carried for weeks in a bag without spoiling; all the better if a little salt has been rubbed into it before it was hung up. But neither chickens nor jerked beef or mutton are absolutely necessary; sheep can be bought on the plain, at prices ranging from one and a half to two and a half taels each. When there are two or three travellers together, a sheep can be devoured between them before it gets too old; a single traveller even, except in very hot weather, can make away with it almost in time; and if he has any difficulty over it, he can get plenty of help from his caravan people, and the inhabitants of the places he may pass through.

A moderately good shot, with a double-barrelled fowling-piece, can vary the mutton diet pleasantly with ducks and geese. Birds in Mongolia are not used to being shot; hence they are tame and can be come at with very little trouble. Ducks and geese are not seen in winter; they are frozen out and go south, returning again when the lakes and streams open up in spring.

Deer abound, but the Mongols hunt them; and they are so wild that it is difficult to get within shot of them, even with a rifle. Mongols when they want to shoot them, lie in ambush and have them driven up to them by horsemen. Perhaps a foreigner, with a little stalking and a good rifle, might get within range of them; but the traveller can sometimes get venison without hunting it. He can bring it down

with a silver bullet. Occasionally a Mongol may be seen riding along with a deer in his saddle strings, and in most cases he is only too glad to find a purchaser. After a week or two's mutton, the flesh of the deer is pleasant. It has less fat and more lean than the sheep, and is a considerably larger beast. One tael is about the value of a tip-top deer in the best season. On one occasion, after weeks of mutton, I bought for six mace, a deer minus the hind quarters. It was in September, when they are in first class condition, and this half deer lasted the caravan as long as a whole sheep would have done.

To finish this question of diet, I may be allowed to state one style, perhaps the easiest, of living when on a caravan march. The caravan halts, perhaps some time during the night, and all rest till morning. At sunrise the travellers rise and boil a potful of oatmeal porridge, which they take with milk, if it can be had; and with melted black sugar if milk is not forthcoming. When the porridge is being discussed, the kettle boils and tea is made, which again may be drunk with biscuits, or Kalgan rusks. The Kalgan rusks are capital things. One kind is made of small *man-t'ow*\* cut in two and baked dry in an oven. Another kind is baked with a view to the convenience of travellers, and is known by the name of *kan chüan-tsü*.† As far as I am aware, this last sort is to be obtained of only one shop in Kalgan,—situated on the west side of the road, about midway between the upper and lower towns. Both kinds keep for an indefinite length of time, if preserved from damp. They are cheap and very pleasant, and handy in the desert.

Breakfast over, the caravan starts and halts again perhaps an hour or two after noon. Now is the time for dinner. There will be time enough most likely for deliberate and elaborate cooking; but a good dinner may be made in a few minutes by boiling mutton cut into strips, taking that out of the pot, and boiling millet or white rice in the soup. The millet will be almost ready by the time the mutton has disappeared. Tea of course finishes up. It is well also to have a bottle of cold tea in the cart. Sometimes a long march has to be made to reach a well, and in such cases a biscuit and a little tea help the patience wonderfully.

The above style of living may seem a little rough, but it is handy, and to any one but an invalid, the desert air will make it quite enjoyable.

Horseback travelling is also possible to any one who wishes to cross the desert more quickly than in the usual thirty days of the

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\* Small Chinese loaves, made by steaming instead of baking.

† 乾餔子.

camel cart. It is simple enough. Find a Mongol; make a contract to be conveyed across the desert in so many days by horses, stating a fine for each day in excess of the stipulated number, that may be spent on the journey; and if the Mongol is a man of means, and the contract in proper form, there is no danger or trouble to be apprehended. As to the exact number of days, that will depend on the season of the year and on the sum of money agreed on;—the quicker the dearer of course. Between Kalgan and Urga can be done comfortably in about eight or ten days, and between Urga and Kiachta in two or three days. No one but a very good rider should try this method, and a slight knowledge of the language, though not indispensable, is very useful. The great advantage of this way of crossing the desert is, that it gives opportunity to see more of the real life of the inhabitants. Travelling in a caravan keeps you away. The tent is usually pitched far from habitations to secure good grass for the camels; and though Mongols come to see the traveller, he does not often go to their tents, and when he does go, the visit is only short.

The horseback traveller, on the other hand, eats, drinks, rests and sleeps in the abodes of the Mongols, and has ample opportunity of seeing the little ins and outs of tent life. Indeed if any one wanted to see as much as possible of Mongol life in the shortest possible time, he could not do better than ride over the desert on horseback.

Flour, rice, tea, and mutton are about all the provisions necessary on such a trip. If care be taken to alight for meals at poor tents, all help and service will be rendered gladly, and no other reward expected but a good remainder of dinner left in the pot. When tea is wanted on the ride, it is best to alight at well-to-do tents, where milk is likely to be found. It is not necessary to give anything for a drink of tea in Mongolia, but a little good black tea will be received gratefully, and small silver coins are also very acceptable as buttons. In the way of bedding, all that is needed is a great-coat, which should reach pretty well to the heels. In tents, hospitable Mongols will lend skin coats for coverings; and even when it is necessary to sleep an hour or two out on the plain, a heavy coat will be sufficient for warmth.

A ride like this is most pleasant at midsummer, when the grass is green and the days are long.

Silver, of course, must be carried in the saddle-bags, and perhaps it may be impossible to lock it up securely. There is not much danger of losing it. Spirits are more likely to come to grief. I heard of a foreigner once who had a bottle of rum on such a journey, and being unable to find a good place for it on his horse handed it to the Mongol for safety. After some time the Mongol came to explain, that the

bottom of the bottle was bad and leaked! A quantity of the contents was gone true enough, but from the thickness with which the Mongol spoke, it was judged that the bottle had leaked not because the bottom was bad, but because it had been held uppermost. Anything except drink will be pretty safe with a little care; and in the case of money it is said to be better to say how much you have, and where it is, and tell your guide that he is responsible. It may be the safest way, but I never adopt this plan, and prefer to trust more to their ignorance than to their reliability.

Travelling in Mongolia has many pleasures, but ordinary travelling is so slow that the tedium threatens to swamp them all. Horse-back travelling does away with the tedium as far as possible, and presents the greatest number of new scenes and circumstances in rapid succession. Night and day you hurry on; sunrise and sunset have their glories much like those seen at sea; the stars and the moon have a charm on the lovely plain. Ever and anon you come upon tents, indicated at night by the barking of the dogs,—in the day time seen gleaming from afar, vague and indistinct through the gloaming mirage. As you sweep round the base of a hill, you come upon a herd of startled deer and give chase to show their powers of running; then a temple with its red walls and gilt ornamented roofs looms up and glides past. Hill-sides here and there are patched with sheep; in the plains below mounted Mongols are dashing right and left through a large drove of horses, pursuing those they wish to catch, with a noosed pole that looks like a fishing rod. On some lovely stretch of road you come upon an encampment of two or three hundred ox carts, the oxen grazing and the drivers mending the wooden wheels; or meet a long train of tea-laden silent camels. When the time for a meal approaches and a tent heaves in sight, you leave the road and make for it. However tired the horses may be they will freshen up at this. They know what is coming and hurry on to rest.

The greatest pleasure attending such a ride is the finish. After ten days or a fortnight's discomfort, fatigue, sleeplessness and hard fare, to take a bath, change clothes, sit down to a foreign meal spread on a white table-cloth, and go to sleep in a comfortable bed, is a luxury that can be fully appreciated only by those who have performed the ride.

In connexion with travelling, it may be in place to speak of the proper manner of entering a tent. Some travellers, from mere ignorance make grave blunders, and though the Mongols are the first to forgive people ignorant of their ways, yet it is better to know some of the more important customs to be observed.

From whatever side the tent is approached, be sure to ride up

towards it from the front. If you come upon it from behind, ride round it at some distance so as to come up in front. If on foot it is more important still to observe this rule. When within a short distance,—say speaking distance,—of the tent, stop and shout *nohoi* (dog)! and if the dogs have not come out against you before this, they will be pretty sure to come and come in force now. But the *nohoi* is not meant to challenge the dogs to combat, but to warn the people in the tent to come out to restrain them. The Mongol dogs are very savage, and without the protection of the tent people, it would be rash and dangerous to attempt to advance. At the cry of *nohoi*, or *nohoi hoorae*, the people in the tent are bound by law to come out and protect the traveller. Until they receive this protection, horsemen remain in the saddle; foot travellers keep the dogs at bay as best they can with a couple of sticks. The idea of the two sticks is I suppose, that when one of them is laid hold of by a savage animal of the pack, there is another stick still left free to lay about with. Two or three women and children probably come out, scold off the tamer animals and sit down on the fiercer ones, while the traveller hurries in. He should be careful however to leave his sticks or whip outside the door. This is universal custom in Mongolia, as far as I have observed, and is seldom or never violated by Mongols. So far is it carried, that a child who brought the stalk of a tall reed into the tent where I was visiting, and played by striking the ground with it, received a severe reprimand and narrowly escaped chastisement.

The idea of leaving the stick and whips outside, as explained by the Mongols themselves, is that any one who comes into a tent carrying a whip or stick, insults the inhabitants by conducting himself as if he had come to whip or beat them like dogs. "What use have you for your whips and sticks inside the tent? Outside you keep off the dogs; here are you going to beat us in our own tent?" Having left his stick outside, then the traveller, on getting through the low doorway may say *mendo* to the people inside, and proceed to sit down on the left side of the fireplace, about halfway between the door and the back of the tent. If no demonstration is made, the traveller may sit there; but if asked to go higher he can either accept the honour or decline it as may seem best to himself. It is not usual to take off the hat on entering, but most roadside Mongols are used to the foreign custom of uncovering, and it does not shock them. If the hat be taken off, it should be laid *higher*,—that is further up towards the back of the tent, than the visitor himself. Either this, or it may be laid on the top of a chest, but in no case should it be laid towards the door. The traveller should sit crosslegged; but if he cannot do this, he should be

careful to stretch his legs towards the door. The feet pointed inwards towards the back of the tent would be considered great rudeness, even in a foreigner. The next thing is the interchange of snuff bottles. A Mongol visitor offers his first to the host and the people of the tent, and receives theirs in return; but foreigners do not carry snuff generally; so the Mongol host offers his to the foreign visitor. The bottle should be received in the palm of the right hand, carried deferentially towards the nose, the stopper should be raised a little, then a sniff, the stopper may be readjusted, and the bottle handed slowly and deferentially back to its owner. Those who speak the language, while receiving and returning the bottle, make and answer inquiries about their host's and their own health. People who don't speak Mongol can make a few nods and give a pleased smile or two, which will be taken as an equivalent for the customary phrases of politeness.

Meantime the women have been warming tea, and soon a little table is set before the visitor; then he is handed a cup of tea, which he should receive with both his hands. He may set it down on the table for a little, or he may drink it off, if it is not too hot. Tea in Mongolia is not the mere formality it often seems to be in China. The visitor is expected to drink it and hand back his cup, with both hands as before, to have it refilled several times. When he has had enough he should say so or indicate it, that the cup may not be refilled. While he has been drinking tea, a plate of white food is usually set on the table or handed to him to be received with both hands. As a rule this is not expected to be eaten, but must be tasted. Taking a mere crumb is sufficient; then the plate should be deferentially delivered back with both hands.

On leaving the tent there are no very special formalities to be observed. The Mongols do not usually have any custom equivalent to our hand-shaking and "good-bye." A bow and a smile outside the tent door before mounting will be sufficient.

As to entering tents on the plain, there need be no bashfulness. Any traveller is at perfect liberty to alight at any village he may wish and demand admittance; and any Mongol who refuses admittance, or gives a cold welcome even, is at once stigmatized as *not a man but a dog*. Any host who did not offer tea, without money and without price, would soon earn the same reputation; the reason being, I suppose, that Mongolia has no inns and all travellers are dependent on private houses for shelter and refreshment. At first sight it seems rather exacting to leap off your horse at the door of a perfect stranger, and expect to find tea prepared and offered to you free; but probably the master of the tent where you refresh yourself, is at the same time

sitting likewise refreshing himself in some other man's tent some hundred miles away; and thus the thing balances itself. The hospitality received by Mongols in travelling compensates for the hospitality shown to travellers.

Tea is always offered, but the traveller is expected to have with him the materials for his own dinner.

Not a few tents are at one time or other under prohibition. Sickness, a newly-born child, the children being inoculated, and a few other things happen to make it impossible to allow strangers to enter. In the case of a single tent standing alone, the traveller, under such circumstances would have to go on; but in a village, not more than one or two tents are likely to be forbidden at the same time, and shelter can be found in the others.

Mongols sometimes complain of the Chinamen, who come to Mongolia, enter their tents, and receive their hospitality, but who when their Mongol friends go to China, will not let them enter their dwelling-houses. Sometimes when I am among them in their tents, they ask incredulously if I would let them enter my house, and I of course say I would, and keep my word to such as visit me at home. Mongols in Peking, who have entertained foreigners in Mongolia, sometimes complain of the manner in which they are driven away from the gates of foreign residences in Peking. Of course there are a great many circumstances which make it a very different thing for us to enter their tents on the plain, from what it is for them to enter civilized houses in Peking; and in addition, foreigners in Mongolia are usually careful to requite any Mongol hospitality they may receive, by appropriate presents there and then; so that Mongols have really no just claim on us.

Notwithstanding all this, it might not be amiss if a little more gentleness were used in turning them away; and it would greatly enhance the Mongol's opinion of foreigners, if now and then a petty mandarin and his well-dressed and clean attendants were not sent away, but permitted to have a look at a room or two furnished in the foreign style.

So much then, for the present, concerning travelling in Mongolia. Perhaps I may have dwelt upon some topics uninteresting to general travellers; perhaps I may have omitted to speak on certain points on which information may be desired; but I have tried to convey such information as I would have been glad to have had when first I entered the country; and if this paper is found deficient in any points, I shall be glad to answer any questions that may be asked through the medium of this magazine.

HOINOS.

**NOTES ON A PASSAGE FROM YOKOHAMA 横濱  
TO HIROSAKI 弘前.**

By Rev. J. Ing.

**HAVING** accepted a professorship in the Toogo Gakko 東奥義學, I left Yokohama with my family for Hakodati per Steamer Washi (200 tons) about 6 A.M. December 2nd, 1874, having gone on board on the previous evening. By noon we are rounding cape King. The Washi (Eagle) does not fly, but is more akin to the tortoise; for seven knots is the maximum speed we heard claimed for her, which we believe she did not make at all during the whole trip from Yokohama to Hakodati.

Once past cape King we encountered a heavy swell, and "got the stiff northern breeze in our teeth." Night drew on and we slumbered. After midnight the breeze stiffened, and the dawn of day revealed to us little hope of better weather. The forenoon was portentous. Captain Hescroff (in command) sagely remarked "he thought it would clear up by 3 P.M.;—it would either clear up or get worse."

The hatches were battened down, and the ship soon filled with steam. Just at the hour predicted we received upon our larboard bow a howling "nor-easter," lashing old ocean into mighty fury, before which we drifted out into the main, our vessel giving in quick succession from one beam's end to the other; when it seemed to a landsman like myself she must capsize.

I stood upon the steps of the main gangway, holding on with all my might, watching for two hours and a-half the wild scene without, till night shut out the view. Thoughts of God naturally brought to mind Cowper's couplet:—

"He plants his footsteps in the sea,  
And rides upon the storm."

The storm raged with more or less fury all night, driving the sea in occasionally at the saloon skylight, under which some of us were trying to sleep.

During the night the Hakodati Christmas turkeys met an ignominious death by having their throats cut, to prevent a slower death from suffocation between decks. In the early part of the storm about half a ton of sulphuric acid was thrown overboard as a precautionary measure.

Morning dawned clear and cold, with a heavy sea, but the wind had dropped somewhat, and shifted to the north. We made for the coast again, and got well under cover of the land by late in the afternoon. On sabbath at 9 A.M. Kin Shima 金島 (Gold Island) hove in view, which we passed about sunset. We arrived off the "Whale back"

at 2 A. M., on Monday, where, after beating about till 9 A. M., we succeeded in entering the bay. Thirty eight miles more, and we dropped anchor in the harbor of Hakodati; just five days and nine hours from Yokohama.

Taking leave of the Washi we felt most truly grateful to her officers, and our fellow-passengers for their many kind attentions to us during the voyage. By the courtesy of Captain Hescroft we were soon ashore and received a warm welcome from our friends in Yezo, who had been some days expecting us; among whom was the authoress of "a Leaf of Tradition," and "A Song of the Sea." From the former of these we take the liberty of quoting the second stanza.\*

"Ah! we read on yellow pages  
Grimy with the touch of ages,  
All of life recorded now—  
Song and dance and marriage vow,  
Dirge of sorrow, vigil-keeping,  
Tears of blood that earth is weeping.  
O, Vinetta! fated city,  
Trampling Heaven's tender pity;  
Crushing out the soul of man  
Under dark and deathful ban;  
Still, as in thy legend hoary,  
Shameless guilt is wed with glory."

From the latter we take the last stanza:—

"The shining feet of the morning haste  
In a track of light o'er the foaming waste;  
And over the gloom of the tossing spars,  
She drops a cluster of golden stars;  
While the sea is turning its rarest gems  
Into the lost one's diadems:  
And the ship is anchored—her sails are furled  
In the silent port of a shadow world."

Hakodati, though for situation a beautiful city, yet is one of the muddiest I have even seen. A few days after arriving I visited the new building of the Methodist Mission, where the lacquering was just being done, and received the poison in my face. With eyes swollen,—almost closed, and the face correspondingly distorted, I must have been a strange figure to look upon. By Monday however my tumeified physiognomy had well nigh returned to its normal contour.

On the 15th we took leave of friends, and went on board the Komei Maru 弘明丸 for Awomori, but got no further out than the light-ship, when we turned back, the Captain thinking it too rough outside for his ship. On the following morning we went on board again, and steamed away until almost half across the straits of Tsugaru, when our too cautious captain considering it unsafe to proceed further,

\* See *Ladies' Repository*, for September-October, 1874.

turned about, and anchored under cover of the mountains, on the opposite side from the mouth of Awomori bay, about 15 miles from Hakodati, where we passed a most uncomfortable night, being pitched about in a manner that rendered it difficult to keep our berths.

We sailed at daylight, reaching Awomori 青森 at 1 P.M. Having debarked we found comfortable quarters in the upper room of a native inn near by. How superlatively clean we found the various apartments of this hotel,—so unlike anything we had ever seen or heard of in the "Middle Kingdom," whose inns, and streets, for filth and open indecency, rival the known world. Awomori has no particular attractions to the traveler, so far as we could see. It has a telegraph station, low houses, flat and uninteresting streets, in the main, and is rated at 10,000 inhabitants.

Our party left Awomori at 8.30 A. M. on December 18th, by "kago," pack-horses, and on foot, arriving at Hirosaki 弘前, 25 miles distant, at 10 P.M. The roads were in a wretched condition, the mud being deep and only partly frozen. The highway being thronged with men and pack-horses, it was impossible to make satisfactory progress the first few miles. Five miles or more from Awomori we struck the mountain road, where the way was better. The scenery was very interesting. We had on either hand, hills, valleys, and mountains, adorned with trees large and small, all woven into the most picturesque landscape. And in the midst of it lay our mountain highway, an avenue of beautiful pines a hundred feet high, and said to be two hundred years old, planted originally as a guide to travelers in the driving snow storms so numerous in Northern Nipon.

As a means of conveyance for a man six feet tall, we are most decidedly of the opinion that the "kago" (a pretty cage  $3 \times 2 \times 2$  feet) is a most miserable failure, behind the times; and were the writer the arbiter of the fate thereof, he would jot down in all haste, *mene, mene, tekel upharsin*, "weighed, weighed, and dividings"—let the kingdom be given to stage-coaches and railroads! We might have rejoiced in our ignorance of the Japanese language that day, for the amount of swearing done by our thirty-two coolies (*two kago*) was probably something alarming.

Night closed upon the scene with a third of the journey before us, when the moon, stars, and Japanese lanterns lit our pathway. We were met on the street half a mile or more from our compound, and kindly welcomed by a jovial deputation of students from the Toogo Gakko of this city. Upon arrival we found a commodious dwelling, lighted, warmed, and furnished; and our boxes having been brought forward the week before, we began housekeeping at once.

The weather since our arrival has been as follows:—

The Barometer has ranged from 29°.82 to 30°.03  
 The Thermometer (Fahr.) has ranged from 34° to 63°.  
 To day, December 31st, Barometer is 29°.92. Thermometer 34°.  
 The snow is one foot deep, and still falling heavily.

Hirosaki, December 31st 1874.

THE NUMBER OF MISSIONARIES IN CHINA IN 1875.

By REV. JOHN W. DAVIS.

SOMETIMES last year (1874), a list of names of missionaries was published by the Presbyterian Mission Press. It gave the missionaries' names, the time of their arrival in the east, and the names of the Societies that sent them out. It included the missionaries in China, Japan, and Siam. This list was begun by Dr. M. J. Knowlton, who wrote down the names of the missionaries from memory. It was completed by the publishers of the *Recorder* after a great deal of correspondence with the missionaries in various countries.

Below will be found four tables made by analysing this list of names.

T A B L E , I.

DATE OF ARRIVAL	NUMBER OF PRESENT SURVIVORS WHO CAME DURING THE YEAR.	WHOLE NUMBER OF PRESENT SURVIVORS WHO WERE IN CHINA DURING THE YEAR.	NUMBER OF YEARS OF RESIDENCE IN CHINA.	PER CENT OF THE WHOLE NUMBER, 429.
1837	2	2	38	...
1844	3	5	31	...
1845	2	7	30	.013
1847	12	19	28	...
1848	6	25	27	...
1850	3	28	25	.06
1851	6	34	24	...
1852	4	38	23	...
1853	7	45	22	...
1854	10	55	21	...
1855	9	64	20	.15
1856	2	66	19	...
1857	2	68	18	...
1858	4	72	17	...
1859	15	87	16	...
1860	21	108	15	.25
1861	10	118	14	...
1862	12	130	13	...
1863	11	141	12	.33
1864	15	156	11	...
1865	14	170	10	.40
1866	30	200	9	...
1867	19	219	8	.51
1868	26	245	7	...
1869	32	277	6	...
1870	35	312	5	.72
1871	28	335	4	...
1872	20	355	3	...
1873	38	398	2	...
1874	26	429	1	...

The above table is intended to throw some light on the rate of mortality among missionaries in China. The readers of the *Recorder* need not be told that all conclusions deduced from statistics must be received *cum grano salis*. The rate of mortality is not so great as would appear from this table, for the following reason. The number of missionaries who have come to China during the last fifteen years has been much greater in proportion to the whole, than the number of those who came during the thirty years from 1830 to 1860. I do not merely mean that a greater number of present survivors came during the last fifteen years than during the thirty years preceding 1860. Increased missionary zeal among the churches in Christian lands, and increased traveling facilities, have caused that the whole number who have come (not merely the number who came and have survived to the present time) during the fifteen years preceding 1875, has been far greater than the number who came during the thirty years preceding 1860. Suppose that the reverse of this were true. Suppose that during the thirty years preceding 1860 twenty missionaries came each year, and that during the fifteen years preceding 1875 the average was five each year. Taking these supposed figures as a basis of calculation, it is plain that the rate of mortality would appear less than the actual death-rate. If for a goodly number of years we could send to a land precisely the same number of people each year, and then make a table like this it would show the death rate of immigrants with perfect accuracy.

This table shows that twenty-five per cent of the missionaries now in China have been here fifteen years: that fifteen per cent have been here twenty years: and this, as I have shown, is looking at the healthiness of China in a less favorable light than the circumstances of the case justify. I commend this statement to the careful consideration of those in Christian lands who are anxiously pondering the question; "Lord what wilt thou have me to do?" I am fully convinced that great misapprehensions exist in Christian lands,—especially in the United States, with regard to the healthiness of China.

The careful reader will observe, that this table speaks of four hundred and twenty-nine missionaries, while the next speaks of four hundred and thirty-six. With regard to seven of the missionaries the list does not state when they came to China; hence I am compelled to leave them out of the count.

TABLE, I.I.

STATION.	ORDAINED MISSION- ARIES.	MEDICAL.	PRESS SUPERIN- TENDENTS	OTHER LAY MISSION- ARIES.	FEMALES.	WHOLE NUMBER OF MALES.	TOTAL.
Newchwang .....	2	1	...	...	1	3	4
Kalgan .....	4	...	...	...	4	4	8
Peking .....	14	1	1	...	22*	16	38
Tientain .....	8	...	...	...	7	8	15
Paowting fu .....	...	...	...	1	...	1	1
Tsinan fu .....	1	...	...	...	...	1	1
Tungchow .....	5	...	...	...	8	5	13
T'ungchow .....	3	...	...	...	8	3	6
Chefoo .....	8	...	...	2	6	10	16
Shanghai .....	10	...	1	4	11	15	26
Chinkiang .....	1	...	...	1	2	2	4
Nanking .....	...	...	...	2	1	2	3
Nganking .....	...	...	...	1	...	1	1
Kewkiang .....	5	...	...	1	7*	6	13
Hankow .....	6	...	...	2	4	8	12
Wuchang .....	4	1	...	1	5	6	11
Hanyang .....	1	...	...	...	...	1	1
Wusueh .....	1	...	...	...	...	1	1
Kwangch'i .....	1	...	...	...	...	1	1
Soochow .....	6	...	...	...	5	6	11
Hangchow .....	6	1	...	1	7	8	15
Shaow Liing .....	3	...	...	2	5	5	10
Ningpo .....	12	...	...	...	18	12	25
Ninghai .....	1	...	...	...	1	1	2
Wängchow .....	...	...	...	2	2	2	4
Foochow .....	10	1	1†	...	15*	12	27
Amoy .....	11	...	...	...	10	11	21
Formosa .....	1	...	...	...	1	1	2
Taiwan fu .....	1	1	...	...	...	2	2
Takao .....	2	...	...	...	2	2	4
Swatow .....	5	1	...	...	7	6	13
Hongkong .....	7	...	...	...	6	7	13
Canton .....	16*	1	...	...	21	17	38
Fumun .....	2	...	...	...	1	2	3
Chonglok .....	5	...	...	...	3	5	8
Fatahar .....	1	...	...	...	...	1	1
Sinon .....	2	...	...	...	1	2	3
Lilong .....	1	...	...	...	1	1	2
Longhao .....	1	...	...	...	1	1	2
Fukwing .....	1	...	...	...	1	1	2
Absent .....	21	2	...	4	26	27	53
Total .....	189	10	3	24	210	226	436

In this second table the reader will see the way in which the missionaries are distributed in this great field. For the benefit of readers in foreign lands, who may not have access to good maps, or who may not be perfectly familiar with the geography of so distant a country as China, let me say that this list of stations begins with those in the north of China, and ends with those in the south. This is the general principle of the order in which the names of the stations appear, but I have not aimed at perfect geographical accuracy.

In the column giving the number of ordained missionaries at each

station, and also in the column headed *Females*, some of the numbers have an asterisk attached to them. This means that one of the persons included in that number of males or females, as the case may be, bears the title of M. D. The whole number of those who labor in China as medical missionaries is, therefore, fourteen. This includes one ordained medical missionary and three female physicians.

In the column headed *Press Superintendents* is the number one, marked with a dagger. This means that this press superintendent is an ordained missionary.

TABLE, III.

STATION.	ORDAINED.	MEDICAL.	FEMALE.	TOTAL.
Yedo ... ... ...	17*	1	13	31
Yokohama ... ...	10	1	18	29
Kobi ... ... ...	4*	1	9	14
Osaka ... ... ...	6*	1	5	12
Shidzuoka ... ...	1*		1	2
Hakodati ... ...	2		2	4
Nagasaki ... ...	4		4	8
Total ... ... ...	44	4	52	100
Bangkok ... ...	5*		8	18
Chiengmai ... ...	2		2	5
Petchaburei ... ...	1		2	3
Ayuthia ... ... ...	1		1	2
Absent ... ... ...	1		1	2
Total ... ... ...	10		14	25

This table gives an analysis of the list of missionaries in Japan and Siam. After what has been said it needs no explanation.

It is very natural to ask whence came all these missionaries. This question will find an answer in the following table.

TABLE, IV.

NATION BY WHOM SENT.	NUMBER OF MISSIONARIES SENT TO			PER CENT OF NUMBER IN			PER CENT OF WHOLE NUMBER IN THE THREE KINGDOMS
	CHINA.	JAPAN.	SIAM.	CHINA.	JAPAN.	SIAM.	
United States ...	210	76	25	.48	.76	100	.55 $\frac{1}{2}$
Great Britain ...	194	24	...	.44 $\frac{1}{2}$	.24		.39
Germany.....	32	...	...	.07 $\frac{1}{2}$			.05 $\frac{1}{2}$
Total .....	436	100	25				

Lest any one should think that I have any desire to glorify the United States at the expense of other nations, I will here make the statement that there are other very important mission fields, to which other lands send far more missionaries than the United States.

In conclusion I would call attention to the fact that these four tables will be very interesting in the year 1900. It is hardly probable that in the course of a whole year these statistics will be entirely unnoticed.

Tables similar to these would be interesting, if made out once every ten years. It will be specially pleasing, however, to note the progress that will have been made in a quarter of a century. It is to be regretted that we have not similar tables for 1850, with which we might compare these for 1875.

When another list of missionaries is published it would be well to give the Chinese names of the missionaries. The first question asked by the natives when they see a missionary is *what is his name?* Very often they speak of a missionary, using his Chinese name, but it is impossible for the foreigner to know to whom they refer. I remember being much puzzled by this question, Is *Wei* equivalent to Wherry, or Whiting, or Williams, or Williamson? Knowing the Chinese character for this *Wei*, gave me no aid, for I had never found out the Chinese names of these gentlemen.

July 3rd, 1875.

#### BIBLICAL RESEARCHES.

BY REV. J. S. MC.ILVAINE.

#### I. THE GARDEN OF EDEN.

AS the laborious polishing of the harder metals and minerals rewards the workman with most brilliant and lasting results, so the study of the more difficult passages of Scripture, often leads to discoveries of the highest order; not only setting the mind at rest as to the credibility of those passages, but opening out most unexpectedly the unsearchable perfections of inspiration. The present article is the outcome of an attempt to locate the primeval Paradise, which, though made with limited means, has been so far satisfactory, that it seems proper to set the materials gathered before the public.

Let it be premised that the ordinary view, which locates Paradise in Armenia, is unsatisfactory; in that Pishon must be identified with Phasis, Havilah with Colchis and Gihon with Araxes; Assyria must be transferred to the West of the Tigris; the traditions of many nations locating Paradise in the East must be ignored; and the result gained is, that God, after constituting man lord of the earth, gave him an obscure corner of it to dwell in. The other view, that the garden lay below the junction of the Euphrates and Tigris, having two outlets of the com-

bined river to represent Gihon and Pishon, has so little in common with the natural sense of the text, and is so unattractive, that it can commend itself to very few. Many, dissatisfied with all explanations, content themselves by saying that subsequent geological changes have obliterated all traces of Eden. This state of affairs seems to indicate, that some unsuspected pre-judgment is turning men's minds away from a fair view of Moses' statements; since he writes as one who expects to be understood. We must believe that the man who wrote a description of the creation of the universe, which is only now beginning to be understood in the light of the *Nebular Hypothesis* and all advanced science, could hardly break down so badly in the next chapter in a matter of geography.

We shall now take up the passage and endeavour to give the best explanation of each of its statements.

The first river mentioned is the Pishon, which encompasses or flows through the land of Havilah. Smith's *Bible Dictionary* says, that the most ancient and universally received opinion makes this to mean the Ganges. Reference is made to Josephus (*Ant.* i, 3), Eusebius (*Onomast.* s. v.), Ambrosius (*De Parad.* c. s.), Epiphanius (*Ancor.* c. 58.), Ephraem Syrus (*Op. Syr.* i, 28), Jerome (*Ep.* 4 ad Rust. and *Ques.* *Heb. in Genes.*), and Augustine (*De Gen. ad lit.* viii, 7). This array of testimony is so formidable, that to neglect it would be most unreasonable. Opening next Anthon's *Classical Dictionary*, we read "The Sanscrit name of the Ganges (Padda) signifies foot, because the Brahmins make the river to flow from the foot of Beschan, who is the same with Vishnu, or the preserving deity." This connection of the name Beschan, which is substantially the same as Pishon, with the sources of the Ganges, is certainly of importance, when the search for this name in other places has been so fruitless. But further, when this fact was mentioned to a friend very conversant with the Chinese language, the suggestion was made that Beschan was Peh Shan (北山) or Northern Mountain. The suggestion seemed worth recording; and took the character of a serious and most interesting fact, when it was observed that the Brahmapootra, which unites with the Ganges to form the Hooghly, in the upper part of its course, bears the name San-poo River. This is at a place where it runs close under the northern side of the Himalayas; and the conviction is irresistible to one familiar with Chinese forms of speech, that the name describes the locality as "north of the mountains" (山北). The talk of the people is full of parallel expressions; Ho-nan means the province "south of the Ho," Shen-si, that "west of the ravine," &c. &c. Moreover the Brahmin tradition, that the Ganges, starting from the foot of Vishnu, falls

from heaven and encircles the Paradise city of Meru, is very simply interpreted by saying, that a river comes down from the Northern Mountains to water a garden-land in the South; and thus differs from the Bible statement, that a river came out of Eden to water the garden, only in defining the location and character of Eden. An additional confirmation is, that Meru is, as we shall find hereafter, the name of a country; being equivalent to *Pe lu*,—"the northern caravan route." We therefore look with interest to see whether the name Peh shan is attached in any way to the companion river of the San-poo. But Ganges, or Gunga, seems to be contracted from *Gungal*, meaning "River of Life." In the name Bengal however which is attached to the country washed by the two rivers, and to the sea into which they empty, the *gal* is the common Asiatic word for river, and the *Ben* may readily be explained as a contraction of *Beschan*. Even the Hebrew *Pishon-nahal*, if read rapidly, almost yields the sound Bengal. Aside from its interest as a clue to the location of Paradise, this identification yields the surprising conclusion that the object of common worship among the Hindoos is simply a mountain. A still more startling fact is revealed in connection with the Brahmapootra. Since Brahmapootra and San-poo river are the same, and since the final syllable *tra* is obviously a contraction of the Sanscrit *tigra* "a river," it follows that Brahma is left as the equivalent of *San*. But what mountain? Evidently the Paropamisus or Hindoo Koosh, (including probably Kun-lun), the ancient home of the Brahmin race. Does the Brahmo Somaj know what God it is worshiping?

But the author of Genesis evidently expected the river to be identified by means of the country which it surrounded, which is called the Havilah. Gesenius' *Lexicon* says that by Havilah "we are probably to understand *India*, in accordance with the ancient usage in so far as it also embraced *Arabia*." The *Jerusalem Targum*, which, as representing the ancient traditions of the Jews, is a weighty authority, defines Havilah as *India*: and of course the old writers who made *Pishon* the Ganges, held this view. Such testimony lacks little of being absolutely decisive. However, as Havilah is used in other places in Scripture without the article, as a proper noun, we should examine those texts. In Genesis xxv: 18, it is said that the Ishmaelites "dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria." So in 1. Sam. xv: 7, Saul is said to destroy "the Amalekites from Havilah on the East to Shur on the West." Thus the name Havilah is located to the eastward of Judea in the desert of Arabia; and the name, which means *Sandy land* (from *Hul*, to whirl—sand) is very appropriate to that tract of country. We have thus a western limit given us, but

the eastern is left undefined. We naturally ask, how far does this sandy tract extend? and are informed that it extends not only across Arabia, but through the desert district of Kirman in the south of Persia, and on through the south of Beloochistan into India. Beyond the Indus it spreads over a large area skirting the south of the Punjab; thence it reaches northward to the highlands of central Asia, and takes the name of Shamo Desert. Herodotus says that the whole western part of India is covered with sand. We see therefore, that in giving the name Havilah to India, the writers we have quoted are not altering the application of it indicated in Scripture, but carrying that name on to the natural limits of the territory described by it. If we inquire for the name itself in this direction, we are informed that there is a town and a district on the Persian Gulf called by the Arabs *Havilah*. This only helps us on a little way. But the name we are in search of is written in capital letters over northern India in the Sanscrit form of *Uppara*. We are enabled to make this identification by the information that in the hither Chersonesus, where is situated the modern emporium of Goa, the ancient name of the district was represented in Greek by *Soupara* and *Ouppara*; also that the Coptic lexicographers give *Sophir* as the name of India. It seems manifest that the common basis of these various forms, *Sophir*, *Soupara*, *Ouppara*, *Goa*, must be Havilah. The guttural-aspirate initial *h*, either changes into *s*, as India may be written either with initial *h* or *s* (compare Greek *hepta*, Latin *septem* and English *seven*), or into *g*, or becomes quiescent. The *v* again passes over into an *f* (*ph*), as it so commonly does in English (leave:—left; beef:—beeves, &c.), and this again becomes an un aspirated *p*; or it becomes the vowel *o*, as occurs so often in Hebrew. The change of *l* to *r* needs no explanation, and its being dropped from the end of a word is very easy. If it be objected that we thus make Havilah the same as Ophir, whereas the names are distinct in Hebrew,—the explanation is, that the Hebrews in extending their own word over the desert land stretching away eastward, retained its original form; whereas the name, as modified by local pronunciation and brought back over the sea to Arabia, was Ophir. The conclusion is, therefore, that the Hebrew name Havilah is represented, not only by *Goa*, but by *Upper India*;—a designation not to be limited to the northern part of the peninsula of Hindustan as distinguished from the Deccan, but including a large extent of country north of the Himalayas, which was known to Herodotus as northern India.\*

The statement that "the Havilah" produced gold, agrees well

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\* It must have been from connection with the deserts of higher Asia, that the word we are studying, in the forms *super*, *hyper*, and *upper*, obtained the sense of "that which is above," among the nations whose early home was on the lower plain of Iran.

with the fame of India in ancient times. Herodotus mentions very particularly the gold given by the Indians as tribute to Darius, and details in a somewhat grotesque way, the method of procuring it from the northern desert. The goodness of that gold is probably celebrated in later Scripture under the name "Gold of Uphaz;" Uphaz being according to Gesenius still another form of Ophir: and it is more explicitly affirmed in connection with the temple of Solomon in 2 Chron. iii : 6, in the finishing of which the "gold of Parvaim" was used. This Parvaim is a dual form of the Chinese *Pe-Lu* or "northern (caravan) route," mentioned above. That name seems now to be used only of the route which crosses upper Asia, above the Tien shan; but, by nations living further south, might naturally be used also of the central route through the valley of the Kashgar; and that it was so used appears from the names Boror and Paropamisus, occurring in this vicinity. This accounts for the dual form of the Hebrew; and it becomes manifest that the fine gold of Solomon's temple was from the northern India of Herodotus,—the Havilah of Moses.

As to the bdelium, another product of Hayilah, whether with most of the ancient interpreters we make it a whitish gum, which distils from a tree in Arabia, India and Babylonia, or with the Jewish Rabbins, supported by high modern authority, take it to mean pearls (since the gum spoken of is not such a valuable commodity as to merit mention in this connection), which are found in great numbers on the shores of the Persian Gulf and in India, the identification of India as Havilah is not impaired. Finally the word rendered "onyx" in the English version is understood by the Targum to be the sea-green beryl, which, according to Pliny, is found in India and in Pontus. The *Septuagint* and Josephus sometimes make it the beryl and sometimes the onyx or sardonyx. The onyx is found in Arabia. With such uncertainty no argument can be made on either side. But so much has been found to confirm the testimony of the authorities quoted, in reference to both the river and the country, that we must accept it, unless we meet insuperable obstacles further on. The second river may best be passed over, until the third and fourth have been properly determined.

The third, said to flow east of Assyria, is called Hiddekel, i. e. Hind-dekel—Sinde-sagar—Indus-river. The arguments in favor of the Tigris as being the river designated are mainly two;—one popular, and one etymological. The nearness of the sources of the Tigris to those of the Euphrates, is regarded as indicating precisely the site of the Garden of Eden. But there is reason to believe that the sources of the Euphrates are not the same now, as in the beginning. Besides, the Indus has its head-waters near by those of the Ganges, and in a far more

central and eligible locality than the mountains of Armenia. That is in the heart and on the summit of the continent of Asia, while this is in an obscure corner of it. It needs only to be remembered that God constituted man ruler of the earth, to give a balance of probability to the central situation. The other argument for the Tigris is based on the similarity of the name. The last two syllables of Hiddekel are essentially the same as the *t. g. r.* root of Tigris. This argument becomes of little weight however, when it is ascertained, that, though *Tigris* in the Persian means an arrow, the root form *teger* in Zend means simply "a river." This throws all the significance into the first syllable *Hid*. Those who would make this syllable to represent the Chaldee numeral adjective, corresponding to the Hebrew numeral *ahd*, which has the sense of the indefinite article "a," of the demonstrative adjective "another" and of the ordinal "first," get but a vague sense, which cannot be identified with any river in particular. There is more to be said in favor of another etymology, which makes *Hid* to be the adjective *had*, meaning "active, rapid." This name applies very well to the Tigris; but two words of different languages are thus united; and there is no evidence that it ever bore such a name; so that we could find here a designation of any swift river whatsoever. The decisive argument on the other side is that Hiddekel is said to pass on the east of Assyria. Although in later times the Assyrian Empire included Babylonia and Mesopotamia, yet Assyria proper was always the country east of the Tigris. It was so defined by ancient classic writers, and the mention of Assyria in Genesis, chap. x. indicates very decisively the same region; since the cities there mentioned as in Assyria are, as far as known, beyond the Tigris. It is a very forced rendering of this geographical statement, to give the word a special meaning justified by no parallel in any writer, sacred or profane. The gloss which would make the word "East" mean "in front of" is especially objectionable in a geographical document, and in a book where no such usage is found. Indeed that meaning seems to occur only in the very late Hebrew of Daniel and Ezra, and in one of the Psalms. As to the suggestion which has been made, that *hid* stands for *hind*, it is justified by the consideration that the Hebrews could not pronounce this double consonant, and naturally dropped the first letter. They did the same in their word for "linen," i.e. "Indian goods," which they write *sadin* while the Greeks wrote *sindon*. In fact the name of India itself occurs in the first verse of Esther, under the form *Hoddu*, which is justified by Gesenius by reference to the old Persian form *Hidhus*. The initial consonant there is indeed a soft *h*, while in Hiddekel it is the hard *h*. This however cannot be of any consequence. If, influenced by these considerations, we scan carefully

the course of *Indus*, we are struck with the occurrence of the names *shikar*, *sukkur*, *shigar*, differing in their root-form from *tagar* and *dekel*, only in changing the initial dental into a sibilant. A facility in this kind of interchange is known to every one who has approached the study of Greek, and also characterizes the Shemitic languages; so that it is no violent hypothesis, to assume that the modern pronunciation of the old word *tagar* begins with an *s*; and then it appears that this word was, in a special manner, attached to the Indus. This hypothesis becomes a certainty, when we see written over the section of the Punjab, between the Indus and the Chenaub, *Dooab* (Mesopotamia) of Sinde *tagar*. Since Sinde is the same as Hind and freely interchanged, we may read this modern name of the Indus as *Hind-sagar*—*Hiddekel*. An attentive reading of Daniel x: 4, the only other passage where *Hiddekel* occurs, will remove any prepossession in favor of understanding *Tigris* there. Daniel says, "As I was by the side of the great river, which is *Hiddekel*; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of *Uphaz*." The book of Esther, as well as Herodotus, states that the Medo-Persian empire, in whose official service Daniel was engaged, extended to India on the East. He might therefore, have had business calling him to that frontier; and God, who does not fail to take advantage of external circumstances in his communications with his servants, might well take the impressive prospect of the broad, turbid Indus, with the multitudinous people filling the mental horizon far beyond, as the fitting back-ground for the great, closing vision of Daniel's prophetic ministry. Notice also that he speaks of *Hiddekel* as a great river,—a term which he would not probably apply to the *Tigris*. Moreover the apparel of the angel being linen and gold, both of which are associated with India, and the mention of the king of Persia in the context as if at a distance, both agree best with the view which locates this vision on the Indus.

It is of interest also to observe that the *Hiddekel* is said to go to the east of Assyria, not to encompass it, as *Pishon* does the land of *Havilah*. The expression is very apt, since the *Indus* seems rather to turn its back to Assyria. This seems a sufficient proof of our identification of the third river. But, before passing on, we may observe that the passage quoted from the book of Daniel becomes of very great importance, as a key to the relations of European and Asiatic languages. In the clause "the great river, which is *Hiddekel*," the syllable *Hid* is added for the purpose of further definition, so that *dekel* is left as the equivalent of *gedol nahar* (great river). In the Asiatic languages, we find (*ge*) *dol* becoming *dar*, *ta*, *sa*; in the Zend, *teger*; Indian, *tagar*, *sagar*;

Persian, *darchen* (garden); and *ta 大*, in Chinese: the dropped liquid being manifest in that the people called *Ta-tze* and *Ta-tars* in most parts of Asia, are called *Tartars* in the West. Starting again with *gedol* and going westward, we lose the second consonant, and have in Greek, *gl*, (me) gal; in Latin, *gr* and *gn*, gr (andus), (ma) gn (us); in French and English, *gr*. The word *nahar* drops its first syllable, becoming *gar* and *gal* in Central Asia; *gd* in the name of the Ganges, and *ho, han, hai*, in Chinese. In Greek on the other hand we find *fr*,—making (*f*) *reo*; in Latin *fl*,—making *fluo*; in English *fl*,—making *flow*, but apparently connected with the Hebrew root *yabal*, to flow. This analysis is made here, not only for its intrinsic interest, but because we shall find use for it further on.\*

The simple mention of the Euphrates seems sufficient to Moses to point out the fourth river. But there is an obvious difficulty about it, since the sources of the Euphrates are far removed from those of the Ganges and Indus. A general presumption of great geographical changes might silence, but could not satisfy the objector. Happily we have some facts which clear the matter up; the principal of which is the tradition prevailing in the ancient world, that the Caspian Sea is of late origin. This tradition is sanctioned by the *Zendavesta*, which calls this sea “the great waters of judgment.” A glance at the map will show, that the sinking of this tract of land, directly across its course, has cut off the Euphrates from its ancient sources in the centre of Asia. We see the Amoo river, the ancient Oxus, starting from that point and running directly towards the present head of the Euphrates. Although it now stops in the Sea of Aral, its channel is marked, even in modern maps, on to the Caspian and on the opposite side of that sea; the course of the river Cyrus seems to trace a continuation of the same channel. It thus appears that the best modern designation of the fourth river of Paradise would be the *Amoo-Euphrates*. As to the date of the sinking of the Caspian, it may have been at the time of the flood, when great geographical changes no doubt occurred; or it may be the event referred to in Gen. x: 25, “In his (Peleg’s) days was the earth divided.” In that place the writer is speaking of the descendants of Shem, who occupied Mesopotamia and Arminia, near the Caspian; and the 30th verse speaks specially of a mountain *Mesha*, on the borders of Media and Mesopotamia. An interesting point is developed by bringing together the ancient and the modern names of the chief city on the Amoo. The Greeks called it *Bactra*. It is now written Balkh. The original name underlying both these forms must have been *Balutakar*, i. e. “the great river of Peh-lu.” Besides, we have already

\* It will be observed that the variations of the word *great* seem to make the Hebrew a common starting point.

seen Pah-lu becoming Paru in Hebrew; so that Parath, the Hebrew name of the Euphrates, appears to be a contraction of the old name Parutakar; unless indeed we assume that the old name has been divided between the Parath and the Tigris or that *nahar* was substituted as the equivalent of *kar*, thus making *Parut nahar*,—Parat nahar in Hebrew. I suppose that the name Paru is represented by *Peh-yü* (白玉), the name given to a river flowing west out of Khoten. See *Imp. Dict. Art.* 玉. The Bolour Mountains bear the same name in the *Classic of Hills and Seas*.

The Arabic name of the Amoo, *Jihoon*, being the same as that given to the second river of Paradise, would seem to demand an identification with that river. But probably that name is of later date, since the *impetuosity*, from which it was acquired, as well as the Greek name Oxus (swift), may have been occasioned by that very depression of the earth which cut short the river.\* Besides, there is a greater river bearing the same name, whose head lies close beside those of the Pishon, Indus and Amoo-Euphrates, which must be accepted as the Gihon of Moses. For as the Amoo-Euphrates flanks the Indus on the west, so does the Kiang of China flank the rivers of Bengal on the east. Its name, though commonly written with a K initial, is, in Northern China at least, pronounced with a *g* sound,—in some localities a hard *g*,—in Chihli approaching a *j* sound. The correspondence of sound is very close, especially when we separate the final *g*, representing *gal* “river” which we have already seen reduced to *ga* in *Ganga*. This analysis is sustained by Chinese usage, which never attaches the word *river* to this name. It has its parallel also in the representation of the sound *Ganga* in Chinese Buddhist Books by *heng* (恒), in which the final *g* represents the very sound and sense we are speaking of. Moreover this *kiang* is not a Chinese word, in the sense of being derived from any known root; since the effort of the *Imperial Lexicon* to analyse its meaning, by saying that it is the river which brings tribute, is evidently fanciful, and reminds us to the Hebrew original. And, finally, the name of this river has been the same from the earliest times, and is found in records which certainly existed in the time of Moses.

It is perhaps a startling claim, but the testimony of Josephus and the poetic traditions of the Greeks, may be adduced in favor of this identification. Josephus asserts the Gihon to be the Nile, which flows through African Ethiopia. To reconcile this with the location of Eden in Asia, he, by implication (if not by express statement,—I have forgotten which), makes this river to flow around the world, and reappear out of the south. The existence of such an opinion among the Greeks

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\* Max Muller asks in one of his essays, when and by whom this name was given.

is shown by *Æschylus* in *Prometheus Vinctus*. In that poem, while Prometheus is bound to the rocks of European Scythia, the unhappy Io appears, driven on by mad despair into the wildest parts of the earth. Prometheus predicts her future course, saying that going toward the East she would pass various peoples of Asia, and at length come to a black race living at the fountains of the sun. There she would find the Ethiopian river, by following whose banks, she would come out at the cataracts of Egypt. The explanation of this extraordinary idea is, that the western nations found the same black race, whom they called Ethiopians, in the extreme East and in the South; and inferred such a connection between the two localities that the river which disappeared from view in the East, was identical with that which came up out of the South. It may be well to sustain this remark by reference to Homer's statement in the *Odyssey*, that the Ethiopians were a divided people,—the last of men,—some dwelling in the extreme East, and some in the West; by Strabo's similar statement, that the Ethiopians were stretched out in a long line from the rising to the setting sun; and by Isaiah's allusion to this people:—"Woe to the land of the shadow of two wings which is beyond the rivers of Cush: a people *drawn out* and thrust forth." *Æschylus* does not give the name of this river, but it comes to us by combining his statement with another ancient fancy, which prevailed, as Herodotus testifies in expressing his doubts of it, among western people even independently of the poets, that the *Ocean* was such a great river flowing around the whole earth. Those who have Lange's *Commentary on Genesis* (Am. Edition) will see an attempt to locate the garden of Eden, which is based on an identification of the Gihon river with the Okeanos or Ocean of the Greeks. In the present argument we are able to use this identification, which becomes complete when we prefix the syllable *Eos* meaning "the dawn" or "the East" to the Hebrew Gihon. We thus find these strange conceits of the ancients, when fully understood, giving the most explicit and incontrovertible testimony, that the Kiang of China was the primeval Gihon.

As to this river's flowing through the land of Cush, the full discussion of Cushite ethnology cannot be introduced here. By way of *caveat* against a prejudgment in the case, to the testimony of Homer, Strabo, and *Æschylus* given above, may be added the facts, that the tradition of the Chinese places the grave of their ancestor P'an-ku shih, whose name may be translated "Cush of the Cup," on the banks of this very Kiang;—that "Chu-hsia," which may mean "Cushite succession," is a designation of this country known to every Chinese schoolboy; and that Han (Ham?) is the ethnic name of this people.

It is hoped that the general momentum of our argument will carry

the reader over this point. Let the map of Asia now be taken up. Observe the majestic features of this great continent. Look at the four great rivers which have been mentioned, in their completeness and symmetry, as a system of water-shed, embracing the whole South of Asia. Notice further that they all issue from an inclosed table-land, forming the heart of Asia. On the North are the Altai mountains; on the West the Bolor-tagh; on the South the Himalayas; only on the East, the boundary is somewhat undefined. Within this again, a more limited and well-defined area is bounded on the North by the T'ien-shan and on the South by the Kun-lun range. Now if we insist upon *inclosure* as the original force of the Hebrew word *gan*, translated *garden* in the text of Genesis, there is no spot probably, of equal size in the world, which so well suits the term employed.

The commanding situation of this great inclosure in reference to the whole world, also agrees happily with the purposes expressed by God in reference to primeval man. Although, by the resting of the ark in south-western Asia, that was made the primary point of dispersion for the present population of the earth, yet the people about these higher regions of Asia, had a strategic advantage which enabled them to send down swarm after swarm of conquering warriors upon the South and West. We may name the Brahmins, Persians, Goths, Huns, Tartars and Turks. Dr. Anthon remarks, that the traditions of the nations point to this region as their primeval home. Probably his statement refers to those Japhetic nations with whose literature he was familiar. We may add that the western continent, as well as the eastern, was readily accessible from this point; so that had man realized the divine ideal, the comparative seclusion of the American continents would not have occurred.

It is interesting to learn, that all the animals which man has domesticated and led about with him in his migrations, are found in this region,—the horse, the ox, the ass, the camel, the rein-deer, the dog, the cat. In former times the fauna of this region was probably still richer. Kitto's *Cyclopaedia of Biblical Literature* inserts part of a report, made more than twenty years since, to the English Geographical Society. It is stated that on the high mountains west of the river Jumna in northern Hindustan, there were found half-mineralized skeletons of all the large, pachydermatous animals, including the elephant, giraffe, hippopotamus, horse and ox. It is inferred that formerly these animals could live in higher latitudes than now, and we may believe that they—all innocent animals—may have been companions of Adam in his Paradise home, on the North of the Himalayas.

As to the products of the soil, we seem to have a vestige of what

once was, in Afghanistan which adjoins the great inclosure on the South-west. The valleys of that country are stored with the finest fruit-trees, and clothed with a rich verdure, while the sides of the lower hills are covered with forests of pine, oak, and wild olive. "It is in the production of fruits that Afghanistan excels; few other places supplying such great variety and abundance, (*Colton's Atlas*)."<sup>1</sup> Chinese tradition also speaks of a bread-fruit growing at Kun-lun. That a large part of this central plain of Asia is now quite barren, may be explained to a great degree by its want of water; nor are we forbidden to suppose that a more fertile soil has, by the action of the deluge as well as the gradual washing of the great rivers, been carried off into the low countries, and the four seas.

A description of the central inclosure in the *Celestial Empire* (newspaper) is of interest. "Eastern Turkistan," according to M. Vambery, "forms a long valley, situated 3,000 or 4,000 feet above the sea, shut in on three sides by lofty mountains, and on the fourth by a desert. It is watered by the river Tarim, which falls into the inland sea or lake of Lob-nor, or loses itself in the sand. Although the air is dry and it never rains, the melting snow on the mountains abundantly supplies the numerous affluents of the river, which irrigates and fertilizes the sandy soil. The climate is the healthiest in the world; the population is about six millions; the vegetation like that of Europe; willow and poplar trees fringe the streams; and the mountains contain gold, copper, iron and jade-stone. It has the advantage of being situated on the old caravan route between China and the countries beyond the Oxus; consequently the towns of Aksoo, Yarkand, and Kashgar have always been known to travelers." In Williams' *Middle Kingdom*, Ili with its two circuits, north and south of the T'ien Shan, is spoken of as an oasis in the great desert of Asia. For further information in regard to the whole region of central Asia the reader is referred to that book. But before changing the subject, it should be remarked that the home of primeval man was characterized, both in the North and in the South, by a rare magnificence and beauty of landscape.

We are now prepared to welcome the testimony of the Gentiles, who, though without inspiration, have not wholly forgotten the primeval Paradise. However deformed their traditions, they point with great unanimity to the section of mountain land in the centre of Asia. The Hindoo description states, that "in the North, in the centre of the seven continents of the Puranas, is the golden mountain Meru. On its summit is the vast city of Brahma, renowned in heaven, and encircled by the Ganges, which thence divides into four streams, flowing towards the four quarters of the earth. These are the Oby of Siberia, the

Huang-ho of China, the Ganges and the Oxus. In this abode of divinity is the grove of Indra, &c." In this the Meru appears to be a modification of Pe-lu, but used, in a very extended sense, for the whole mountain region of central Asia with its inclosed plain. Brahma seems to be Paropamisus, as including Kun-lun. The Medo-Persian account also puts the holy mountain Albordj in the North, and calls it the "navel of water." There is the tree *hom*, the approach to which is guarded by 99,999 fervers or seraphim. Albordj is evidently "The Bolor-tagh," which we have seen to be the western boundary of the central inclosure, and the etymology of the name appears to be *Pe-lu darchen*, i. e. "Pe-lu garden." Hence also our own word Paradise. Arab legends again, tell of a garden in the East, on the summit of a mountain of jacinth, inaccessible to man. In the Chinese *Imperial Dictionary* a writer is quoted, who states that Kun-lun consists of three horns or spurs, a northern, a western, and an eastern, which is Kun-lun proper. The first is called the Liang-feng (閑風) range; the second is the "original garden terrace" (元圃台); the third is made the palace of God (帝之下都). But this cannot be taken as representing Chinese tradition, which limits the name Kun-lun to the one range of mountains, and definitely locates the "level garden of God" (帝之平圃) four hundred *li* (130 miles) to the North-east. Indeed the language used by this writer contradicts his own statement, since the very character *pu* (圃) "garden," embodies the ancient tradition in itself. It is the equivalent of our *paradise*, signifying in common use, ground planted with vegetables and fruit-bearing trees. It is the word which, in connection with (元) original, as above, or hanging (懸), designates the garden of Eden. The "hanging garden" located at the Kun-lun mountains is said to be fit for the dwelling of God; and again, to be the very abode of the God of heaven. It seems manifest that this *pu* is the same *Paru* or *Meru*, with which we are so familiar, received back into the Chinese language in a monosyllabic form.

An interesting concurrence of traditions is found in reference to the tree of life. It was in the midst of the garden. Hindoo tradition calls it the *jambu* tree, from which are fed the waters of the *Jambu* river, which give life and immortality to all who drink thereof. In this *jambu* the first syllable seems to be the same as the Persian *hom*, and Hebrew *hiyim*. It is difficult also not to believe that the *Jambu* river is the sacred *Jumna*, or the *Ganges* itself, which comes down from the centre of the garden. But just above the head of the *Jumna* and *Ganges* stands Kun-lun, which, according to the Chinese, is the centre of the world. If this name be examined, the second syllable proves to be unessential, the first being sometimes used without it. The Kun-

moreover represents a foreign sound, and the inference is very strong that it is equivalent to the *jam* and *jam* of the Hindoos and that this is the traditional location of the tree of life. The name Brahma, which appears to belong to this mountain, may also be analysed as consisting of the old Persian words *Paru* and *hono* meaning "the Peh-lu tree of life."

The Chinese *Classic of mountains and seas* (山海經) states that "white Kun-lun is encircled by the gulf of 'weak waters', outside of which again are flaming mountains which immediately burn anything thrown upon them."\* This seems to be only an older tradition in regard to Kun-lun proper, since the Dictionary and commentary both take this view of it. The Dictionary also connects with this quotation a mention of "Fire mountain hosts". The resemblance of this to the Persian tradition and the Bible record is obvious. It is of interest to connect with this an ancient tradition that Huang Ti (the yellow emperor) repaired to Kun-lun to secure the *Tan* (丹) which imparts immortality; though another form of the story substitutes the T'ien Shan.† A more important question is as to the name Eden itself. It occurs several times in the Old Testament as the name of a country, but has not been identified. In the description of the garden, it is used in two senses; first, as including the garden; and second, as above it—a region from which a river flowed into the garden. In the latter sense, we can now find its equivalent; for the Hindoo tradition substitutes heaven as the place from which the original river came out. And, as a mediating term between the two accounts, we have the Chinese name *T'ien* attached to the mountains North of Kashgaria, a name which represents on the one hand, the sound of the Hebrew *Eden*, and on the other, in modern usage, agrees in sense with the "heaven" of the Hindoos.

This proposition—that the Chinese word *T'ien* primarily meant a country, being a contraction of *Eden*, and was subsequently transferred to the heavens above,—will be received with surprise; but a careful consideration will show a good degree of probability in its favor. (1) The form of the character suits as well for representing the successive mountain ranges of central Asia, as for indicating the heavens above. (2) The first of the white kings, who is referred to the North-west, is called *T'ien hwang*. This was possibly the first use of the character. (3) Sue-jin, who taught the use of fire, is said to have come from *T'ien*; his ministers being from Loa (洛): elsewhere he is said to come from the North. (4) The famous legend that the Empress Nü-wa went

\* The same authority elsewhere attests that Kun-lun is occupied by a spirit, who attends to the garden of God, that it produces a fruit which will prevent the eater from sinking in water, and that four rivers flow from it toward the East, South-east, South-west and West.

† It appears that Taoism has its historical basis in a tradition of the facts recorded in Genesis.

westward with an expedition, and repaired the shattered T'ien (女媧補天), has baffled the learned of China, who are compelled to give it a metaphorical meaning, which can satisfy no one. The explanation becomes quite easy if T'ien was a region of country from which came the inundating waters. A similar case occurs in the tradition that K'i, the second emperor of the Hsia dynasty, ascended T'ien, which is virtually identified with his visit to the "great felicity (樂) wilderness" beyond the shifting sands. (5) In very early records, when the heavens above are spoken of, the characters *han* (昊) and *min* (旻), both having the sun represented in them, are sometimes prefixed to T'ien,—a trace perhaps of a prehistoric usage. (6) The prevalent tradition puts the dwelling-place of God in the North; so that in sitting with the face to the South, a Chinese sovereign is supposed to assert himself the vice-regent of Heaven. (7) The correlative character earth, equivalent to "that which is under heaven" in its old form (墜), has a mountain at the top, water in the centre, and soil at the bottom,—a delineation which suits perfectly the whole East, South and West of Asia, in their (ancient) relations to the T'ien mountains.

The T'ien shan of the Chinese therefore, as including the Altai country, may have been the Eden of the Bible; and the traditions of western nations make the case certain. For the Hebrew word *Eden*, meaning *pleasantness, land of bliss*, agrees so well with heathen legends in regard to no other part of the earth, as with those respecting this very spot. They called it the Hyperborea; that is, "the country above the Borea or Pe-lu." To us the name Hyperborea, in its modern form of Siberia, suggests thoughts of wretched exile and dreary winter. But a glance at the map of the Altai region, will show that it is a grander Switzerland in its geographical conformation. And as to the climate, the statement of Herodotus that in his time the tribes of the remote North were constantly pressing down upon their southern neighbors, seems to point to an increasing severity of climate. The same fact perhaps explains the successive emigrations from that quarter, which have been so conspicuous in history. How great the change of climate has been within the present geological age, is shown by the discovery of the carcases of mastodons, in the frozen soil of the extreme North. With this may be connected the tradition of the Bactrians (?) that a delectable land had, through the anger of the gods, become so cold as to be uninhabitable.

It is as certain, as it now appears strange, that central Siberia was regarded by the ancients, in the West as well as in the East, as the blissful dwelling-place of the gods; and even definitely the abode of the most High. Thus in Isaiah xiv. 13,14, the haughty king of

Babylon is represented as saying in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, on the sides of the North: I will ascend above the heights of the clouds; I will be like the most High." To these traditions, which, so far as they are reminiscences of the primeval world, are in no conflict with the doctrines of the Bible, some degree of positive sanction is given by the xlviii. Psalm v's. 1,2, which identifies Zion with the land of Eden, by the use of the very terms ascribed to the Babylonian king. "Great is Jehovah, and greatly to be praised, in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the North, the city of the great king."

Once more in regard to this name Eden; if T'ien-shan means the mountains of Eden, then must T'ien-chu (天竺) mean the *Bamboo land of Eden*. And we find T'ien-chu subsequently changing into *Shen-tu*, *Sin-tu*, *Yin-tu*, corresponding to Zend, Sind, Hindoo, India. Knowing that in Sind-sagar, the local name of the Indus, the second word originally began with a *t*, we may believe the same in regard to *Sinde*.

It still remains to speak of the river, which "went out of Eden to water the garden." The account given of the irrigation of Kashgaria at the present time, does not meet the requirements of the case. Besides, the Hindoo legend, which has proved so valuable, endorses the literal and obvious sense of the sacred text. The matter may be thus explained. We have no account of the falling of rain until the deluge. Then first did God set His bow in the clouds, to be an assurance to man. But in those times, the clouds must have rested heavily on the mountain tops of Eden, as they do now in high latitudes. The language of the Babylonian king in Isaiah, points to such a historical fact. Thus, above the fair valleys rose peaks whitened by this condensed moisture, on whose sides vast glaciers formed, and great streams gushed forth, which, gathering in one great river, flowed down into the garden; a greater Nile fertilizing a fairer Egypt. The conformation of the mountain-land would cause the river to form itself at the East; in which we may find a correspondence with the statement of Ezekiel, chap. xlviij., in regard to the stream which flowed out eastward from the temple of God, which, gradually deepening, became at length a great river, which could not be passed over. At present the supply of water is doubtless greatly diminished, and there is a rise in the ground, which shuts up the waters of the North in lake Baikal; but there are indications that it was not always so.

The existence of inland seas in Asia has, besides geological traces,

a substantial proof in the fact, that on Chinese maps Asia is still divided by seas; and its different portions are designated in their older literature as continents (洲). As to the former existence of a body of water in the region of which we are speaking, the name Mongol now attached to that country, being (apparently) composed of *Meru(n)gal* (the *n* being introduced according to a rule of the Mongol language in the inflection of nouns) meaning "the river of Meru" may not be sufficient to prove the continuance of such a river southward, but, from its associations with the Hindoo tradition, certainly gives probability to that supposition. The testimony of Chinese tradition is more definite and decisive. They describe a destructive flood, occurring in the 62nd year of King Yan, B.C. 2000 (?) It was caused by a vast body of water coming down by the present course of the Yellow river, at the West of Shan-si province, the Ki chow of those times. Its course being obstructed, it discharged some of its water towards the West, but mainly to the South-east, across Ki chow towards the sea. The eighteen years spent by Yü and his father in repairing the damage done; the extent of territory reached by the waters, which discharged themselves not only by the Huang-ho but by the Tsai (淮), the Huai (淮), and even the Han and Kiang; as well as the language of Yan Wang recorded in the *Book of History*, stating, in somewhat exaggerated language perhaps, that the floods assailed the heavens, that the mountains were encompassed by them, and the people driven out of the plains; all go to show the greatness of the event, which signalizes the opening of authentic history in China. That the inundation was not the result of a depression of the earth bringing in the sea upon it, is quite certain from the records which have come down. It was plainly the discharging of a great reservoir of waters in the North-west, on the course of the present Yellow river. The *Lu Shih* (路史) from which this information is mostly derived, sums up the meritorious deeds of the "great Yü" in a statement derived from tradition, which is not in itself intelligible. "He in person opened out the river of *Wu* (禹)"; this is made interesting, however, by the explanation given, which makes it equivalent to an expression in the *Yang-wu Classic* (陽 穎 經). "He set free the (north) pole waters." Elsewhere it is said that "he remedied the disaster of the North sea weak waters (弱水)." This last term seems specially to belong to the great parent river, which we are endeavoring to trace.\* There is a name Han (瀚), which is sometimes defined as the Northern sea, i. e. lake Baikal;—sometimes identified with the Shamo desert, and is used metaphorically to indicate great

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\* I am inclining to the opinion, that this vast body of water was left in the heart of Asia by the deluge, but I let the text stand.

expanse, which is however too undefined to be of any service to us. Our attention must be directed to the "weak waters."

The name may be explained by a phenomenon noticed in the lakes on the Rocky Mountains in America, viz; that the floating power of the water is much less than at lower levels. The same must occur with any water on which the pressure of the atmosphere is diminished by elevation. So that, while the statement of the Chinese that a feather would sink in the "weak water" sea, is a great exaggeration, the general fact attested by their tradition, that is, the existence of such an elevated sea, is rather confirmed. One reliable statement at least about these waters, is that "Great Yü" conducted them to Ho-li (合黎) and caused them to discharge into the shifting sands. We infer that it was running water and flowed South-west; also that it was at that time distinct from the "Starry sea" in which the Yellow river has its source.

The familiar expression "three thousand li of weak water" (三千弱水), although now supposed to refer to a locality in the eastern ocean, is no doubt a misplaced reminiscence of the body of water once existing in the North-west, and may perhaps indicate its extent. We have already noticed the tradition which makes the "weak waters" surround Kun-lun, just as the Ganges is said to do in the Hindoo legend. The impression is thus created in our minds, that a kind of flowing sea once brought the waters of the North-east down to Kun-lun. In modern times the head of water is much less; geographical changes have converted Lake Baikal into a northern sea; and the Yellow river taps and draws away the waters of the central portion of this old river bed.

Finally, on this point, we may gather something even from the Greeks. *Æschylus* in describing the wanderings of Io, says that after passing the region of the gold-guarding griffins—*i.e.* the Golden or Altai Mountains, she would approach the Plutonian ford, where was gold. The locality enables us to analyse the root *Pluton* as equivalent to *Pe-lu tung* (北路東), meaning *East of Pe-lu*. It appears therefore that the great stream of which the Chinese records inform us, by reason of its lying across the way to the *Plutonian* regions in North-eastern Asia, the land of dark winters and the place of Cain's exile, became to the western nations a type of death, a boundary line between the realms of light and those of darkness. Subsequently the river disappeared, and the whole legend was left an abstraction. So strangely do the earliest records of China blend with those of the Japhetic races, who indeed in those early times were also Asiatics. It is one of the most interesting, and perhaps the most valuable result of the argument we have been following, that it does to such a degree, bring together the whole human family, making manifest their common interest in the

Bible as the fountain head of their history. This subject however, will be more directly treated of in another paper.

It is more pertinent to our present subject, to reflect upon the view we have got of the arrangement of the primeval earth. It was according to a principal of order and on a scale of magnitude, in keeping with the other great works of God. The elevation of continents was no hap-hazard thing; for we see this continent of Asia to have been one organic whole, with its head, its heart, its members, and all in order that man might be enthroned in its centre. As our knowledge of God's works of creation is enlarged, so is our confidence in the Bible established. Not only are the traditions of many nations found to confirm it, but the very geography of the earth accepts the Bible as its interpreter. We cannot but exclaim:—what a wonderful thing is inspiration, which in the early ages caused men to record, and subsequently caused others to transmit so grandly-drawn a picture of the primeval world!

## NOTES OF A TRIP TO SOOCHOW.

By J. L. M.

THE contents of the *Recorder* have been of so practical, solid, and matter-of-fact, as well as valuable a character, that I am not quite certain that communications just slightly tinged with poetry will feel quite at home in its columns. But why should not missionaries (who constitute a large portion of your readers) enjoy the beautiful in life, and partake of its spiciness just as much as any one? And why should not your contributors clothe their information in a dress pleasing as possible, that it may entertain *while* it instructs?

The Gospel law of love teaches us ever to close our eyes to the weaknesses of, and seek for that which is lovely in man; and I believe thoroughly in looking ever away from the depressions and shadows to the sunshine and loveliness of real life, as well; in all our lives being tinged with golden, and not with leaden hues. In other words,—that we should appropriate continually, and make our very own, the joy and beauty all around us. And I would beg to suggest that a little more of this in the *Recorder* might add to its attractiveness.

Hoping, therefore, that the story of our excursion may afford your readers a taste at least, of the recreation and pleasure which its reality afforded our party, I venture upon a short narrative of our—

## TRIP TO SOOCHOW.

Our party consisted of five adults—one just from home, one from Shantung, and one from Ningpo,—and four children. We went on

two boats,—one native and one foreign. We did *not* go itinerating, but for a week's recreation. One who has passed through a trying Shanghai Summer, amidst the stern realities of busy life, can readily imagine the delicious, restful sensations, in throwing dull care to the winds and moving lazily off, on one of our lovely Autumn days, in a house-boat, cosy and comfortable as in his room at home; and with visions of a *whole week's* freedom and rest.

Our passage thither was without special incident, and—we anchored under the city wall of Soochow on Saturday night, and went into the city to the homes of our friends on Sabbath morning.

During the forenoon, services were held for the Christians, day scholars, &c; in the afternoon for "the women," for miscellaneous audiences, and for Sabbath schools. Four missionary societies are represented here:—The American Presbyterian Church North; the American Presbyterian Church South; The American Southern Methodist Church; and the London Mission. Of the first are Revs. Fitch and Holt and their families; of the second, Rev. and Mrs. DuBose, Rev. Mr. Davis, and Miss Safford; the other societies are at present represented by natives only. Different evidences of progress and success are encouraging our missionaries there. Several persons have lately been baptized, and it is hoped soon to organize a Church in connection with the mission of the Presbyterian Church North (some of the others have churches organized). Work among the women, and day-schools are special features of their work. In the beginning it was very difficult to gain access to the women; now the ladies are received very kindly and often urged to come again. At the first it was very hard to get even a few boys to come to the schools, and no girls could be had; now almost any number of boys can be had, and the girls too come pretty freely.

Passing, in the evening, through a leading street, we noticed the ruins of some houses just burned down, and were told that within the last few years, buildings had several times been burned down and re-erected on this spot. It has just been discovered that a red ball supported upon a pole outside the gate at the head of this street, had been the cause of all the trouble. The ball was at once painted black; and buildings on this spot will not be burned any more.

On Monday we visited a large Confucian temple, and a pleasure garden. In front of the temple is a considerable lawn, laid out and regularly planted with evergreens, but overgrown with weeds. Passing from this lawn through two or three courts and gateways, we came to the main court, and beyond it to the main temple. The buildings are of considerable size and in good repair. We were surprised, therefore

(besides experiencing sundry other sensations), at being met, as we neared the entrance, by a most offensive odor. Reaching the door, some of our party were repelled from entering; even *woman's* curiosity was overcome. Once within the hall the smell was horrible; not causing feelings of faintness, nausea, or of suffocation from close mustiness, but a nasty, pungent smell which almost strangled us. One of our party on turning away actually gasped for breath. No one would suppose we tarried long to admire, or explore such a place. Our principal vision was of a lofty hall, dark, dreary, deserted; devoid of image or ornament; and *filled* with a compound of emptiness, gloom, the concentrated essence of the "sixty-six smells beside several stinks" of the gentleman of Cologne, and the rushing and screeching of hundreds of bats. The floor was literally covered with the dung of the latter, from which we could almost *see* the rank smells exhaling. Numbers of large birds continually hover over the place and roost undisturbed among the large trees in the court. We turned away from the scene with mingled feelings of thankfulness, sadness, pity, surprise and disgust. Connect with the ideas suggested by the above description, the fact that any one who should attempt to destroy or injure this repulsive, apparently deserted temple, would meet with direst vengeance, and we have a sadly vivid picture of the moral condition of the Chinese.—Indifferent, proud, empty, sunken in the gloomy waste of moral darkness and sloth, and so completely wedded to their superstitions, that they with indifference allow their religions to become as polluted with absurdity, witchcraft, cruelty, and vice, as is this temple—a temple in their wealthiest city, dedicated to their great sage, moralist and lawgiver—with filth.

From the temple we passed on to the gardens which lie close by. They are kept up as a pleasure resort for the *literati*. The garden proper comprises about half an acre of ground; and in it are rockeries, artificial ponds, bridges, winding walks, caves, arbors, and saloons for drinking tea, smoking, lounging, &c, &c; the whole ornamented with trees, shrubs, and flowers. Everything was clean, fresh, and in perfect repair. An entrance fee is required to keep out the common herd, as the *literati* are a distinct class and somewhat exclusive. The *literati* are the aristocracy of China, and Confucianists; from their number all the government officials are chosen; and here in this city, which is not only the capital of the province, where the *literati* assemble, but also the wealthiest city in the Empire, side by side lie their temple and their pleasure resort,—*their* "God and mammon," the one overlooking the other. The marked contrast is interesting and significant. The missionaries all live in native houses, as it was considered prudent not

to attempt building any foreign houses until the missions shall have become firmly established. With a foreign house in view, however, the Southern Presbyterian mission succeeded last year in buying a piece of land in an open space near this Confucian temple. Lately, on seeing walls going up around the lot, as a step towards building, the literati have been making a great ado. A foreign house in such a place, say they, would never do: it would disturb the good influences of the elements and interfere with their annual temple worship. Unable to reach the missionaries, they threaten vengeance upon the man who sold them the lot; and he, to escape, proposes to the mission to exchange it for a lot in another part of the city. This they are quite ready to do on reasonable terms; and there seemed a prospect of being able to make an exchange quite to their advantage.

On Tuesday we went in our boats on an excursion out to the *Wang Feng shan* (hills of the grave of Wang), about seven miles distant from the city. After leaving the boats we had to travel perhaps two-thirds of a mile, going up over a low spur of the hill, through a pass, and down into the valley on the other side, to reach the foot of the main hill. Here we found a small temple. In front of it is a large lotus-pond, crossed by a winding bridge; and all around are large forest trees, with a luxuriant growth of wild vegetation,—mosses, flowers, ferns, &c., underneath. Up back of the temple is a spring of clear water trickling from the solid rock. It is named the "First water in China." One of our party said she had previously tasted the "Second water" on another of those hills. Surely the Chinese know how to find beautiful spots for their temples. Out amongst the wild beauties of the lovely hills, near both Hangchow and Ningpo, I have visited their largest temples: and they are similarly located near many other cities. If they only knew of the true God; and these temples were temples,—churches, where congregations met to praise and worship Him, how fitting, how beautiful it would all appear! We naturally seek quiet retirement to commune with our God; and, surrounded by nature's wildness, picturesqueness, and beauty undisfigured by human hand, our thoughts naturally rise from nature up to nature's God.

Several of us climbed the hill. The distance is perhaps 700 ft; and the road,—scarcely a road at all, winding back and forth amongst bushes, over rocks, under overhanging rocks, through crevices, &c., &c.,—is wild and interesting all the way. We scrambled to the very top, and, standing on a rock which crowns its summit, the view (though nothing specially grand) was worth, to me at least, all the trip thither. Looking off to the east, between two of the hills we had passed, we saw the city of Soochow, and on twenty miles beyond it the walled city of King

Shan, with its hill crowned with a pagoda; on the west at a distance of some miles was visible the Ta hu (Great lake); below us in the valley was the temple above referred to, almost hidden among the trees; far below in the valleys around, hovered numbers of large birds; and in every direction stretched away into the distance the fertile plain of the Yang-tze. Through the whole extent of our trip the country was almost one unbroken rice-field. The golden yellow of the ripening rice, dotted thickly everywhere with clusters of trees of rich green foliage, (from the midst of which peeped forth the hamlet cottages), and interspersed with many winding canals reflecting silver in the sunlight, made the prospect lovely indeed. Several times have I ascended heights so as to look out over this great plain and behold its fertility, and see the clumps of trees which usually conceal the hamlets; but never before had I been able to look *down* upon the plain, and in amongst the trees *upon* the dwellings; and never before had I gotten so vivid an impression of the populousness of China. On our homeward way we gathered flowers,—amongst them a fine English rose from an arbor on the hill-side, and a number of fine fragrant pinks, clove blossoms, &c.,—and carried back to our hostess quite a pretty bouquet.

The next day we went to see the famous Soochow pagoda, said to be the largest one in China, and in the best state of repair. It is nine stories—about 180 feet we reckoned—high. From its summit we had a fine view of the city with its suburbs and surroundings. In the city and on the hills around were visible seven smaller pagodas. This pagoda is quite a resort and the priests at the entrance were troublesome and impudent. During the altercation, our newly arrived friend, with commendable pluck and discretion stood very quietly by, but afterwards said she had thought a fight was surely coming; no harm was done however, and no blows struck; the Chinaman was simply beaten at his own game and yielded as he knows so well how to do.

From the pagoda we went on to the city temple (Buddhist). Its prominent features are, the large number of wares exposed for sale, hucksters' tables, etc., along the entrance way and filling the court; and the immense quantity of pictures,—of their gods, saints, legends, birds, flowers, etc., etc., for sale in the hall within. The worshipping seemed to be one of the minor purposes of the temple.

The rabble, idle and curious, followed us everywhere, but they were not so bold and impudent as when I visited the city eighteen months earlier; and the spirit manifested seemed kindlier. Altogether I think the missionaries there have reason to feel that their presence and work are already producing fruits; and, considering that it is but a newly occupied station, to feel a good degree of encouragement.

Leaving Soochow, we turned off from the beaten route and came down through "The Lakes." We crossed in all twelve lakes; from perhaps one-half a mile, to five miles across. The water is beautifully clear, and swarming with fishes. The weather was charming and every hour was full of enjoyment. While on the lakes we saw two sunsets, and they were very beautiful; rich, varied, and gorgeous; and possessing some peculiarities which make them memorable. At one time the whole western sky was of a bluish purple shaded with just a faint tinge of gold, which, produced, as the shadows deepened, a vivid, wild effect not often seen. Then as the full moon rose—a more silvery moon than I had ever seen—the picture was lovely. The first day, after night came upon us, the scenery grew gradually wild: and, gliding silently out through a wide canal, bordered first with pond lilies, then widening, growing wilder, leading through, and by marshes, until we found ourselves on the lonely, wild border of a large lake, with just a touch of spiciness caused by the boatmen saying there were pirates there, the scene was one to be enjoyed and remembered. From the lakes we came on via the walled city of Tsing poo and reached the *Feng wen shan* (Feng wen hills) at daylight Thursday morning. These are the nearest hills to Shanghai,—about twenty miles distant. We spent two hours in rambling over them, climbing to the top of one and admiring the fertile plain around; everywhere this great plain is thickly threaded with canals, winding, crossing, and branching in every direction, and these add much to the picturesqueness of a prospective view. On the very summit of the highest point of these hills is a Roman Catholic cathedral. It is surprising how the Catholics have worked their way, all through this section of country: and, following the Chinese taste for retirement and picturesque beauty, they have chosen a charming spot for their temple. (The word "temple" slipped unconsciously from my pen to the paper, and it is most fitting; for the Chinese will tell you, "the Catholics are the same as we.") It is very easy for a Chinaman to be a Catholic and a Buddhist at the same time). The hills—low mountain ranges some of them—scattered over this great plain seem all volcanic, and are peculiar in their isolation.

Leaving the hills we reached home without further episode. But if *we* did not have any special episode, a buffalo pumping water from the canal certainly did. By our extra efforts to walk quietly by we only frightened him, and he made a plunge, taking along the lever to which he was attached. Being blindfolded he happened to plunge headlong six or eight feet down a bank [kneeling gracefully as he landed and running his nose into the ground]; the next plunge took him over a second bank headforemost into the water. He scrambled out, plunged in, scrambled out again, and then ran off into the rice-field to be

caught. His impression of foreigners is not likely very complimentary to us.

All of my story that is worth telling is told, and I will leave the reader to reckon up how many days we were gone, how many cash we paid for chair hire, what the trip cost us, how many accidents did *not* befall us, etc., etc.

To one of our party just from home it was a series of new, strange, dreamy and very pleasant experiences. To our friend from the sterner scenery, shenzas and donkey-riding of Shantung, it was a richer and more soft-toned view of China and her beauties, and a more luxurious experience of her "ways and means." To the one from traveling in the low, gloomy, mat-covered boats of Ningpo it was an intensified pleasure; and to all it was a time of real, delicious enjoyment.

Shanghai, Oct. 25th, 1875.

#### HYMNS.

BY VERY REV. DEAN BUTCHER.

##### ADVENT.

*"The Redeemer shall come to Zion."*

Raise high the strain of joy and exultation,  
The Hope-Star gleams on Zion's desolation,  
They People bend in humblest adoration.

Hail! Great Immanuel.

Hosannas loud to every lip are springing,  
With songs of joy the leafy road is ringing,  
The vassal air with pride Thy name is bringing  
To Zion's Portal.

Princes and Priests have set Thee at defiance,  
But not on Prince or Priest is Thy reliance,  
Enough for Thee the humble heart's affiance,  
Mock Galilean!

[seated,  
And when Thou com'st on Throne of Judgment  
And just award to all the world is meted,  
The humble hearts with Thine approval greeted  
Shall reign in glory.

AMEN.

##### MORNING.

*"Unto you that fear My Name shall the Sun of Righteousness arise."*  
The world lies sleeping in the dark,  
O'er frost-bound plains the wind blows bleak;  
Scarce can we see through shrouding mists,  
The oiden mountains tow'ring peak.

Like Bridegroom faring to the feast,  
O royal appareld King of Day!  
Flame forth o'er all the wakening East,  
And drive the clouds of night away.

The shadows deepen o'er our lives,  
The breath of Hope grows chill and cold,  
The twilight of Distrust obscures  
The Promises we prized of old.

Chase hence the gloom, O Lord of Power!  
Revive each drooping, fainting grace;  
In Nature and the Book disclose  
The reflex of the Father's Face.

AMEN.

## Correspondence.

DEAR SIR,—

One the 6th of June, 1875, fourteen young men (Japanese), Students in the English department of the Togo Gakko, with which we are connected, as you know, were baptized in our own dwelling: half a dozen or more others are awaiting baptism. It affords us great pleasure to be able to add, that these young men,—aged between 13 and 22,—have given most ample evidence of their sincerity in the profession of faith in Christ. Several of them have been persecuted by parents and others, and we have heard of but one who has been at all shaken by these things, and he seems now about recovered from the effect. Some of these young men are already doing work as evangelists in the neighboring villages. I may say we have never seen their zeal and tact in this work of the Master surpassed, and rarely equalled. They are most industrious students of the Bible, and their future, as we see it, is peculiarly a bright one. Already steps are being taken to build a church to cost only \$100. The money, save a few dollars we ourselves give, has already been obtained from native sources. The house is to be a simply Japanese affair, and hence remarkably cheap at the above-mentioned price, though a good, commodious house of worship will be obtained for the amount. Our students are making very satisfactory progress in their scientific and other studies. During the past six months, a female department has been opened, which now has an attendance of about forty pupils, and the number is constantly increasing. This school is entirely supported by the late feudal Prince of this province, resident at present in Tokai. We are about 480 miles North of that city, in the extreme end of Nippon in that direction. We have religious services twice on the Sabbath and twice during the week in English, and preaching in Japanese once on Sabbath.

Yours very truly,

Hirosaki.

JOHN ING.

August 21st, 1875.

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DEAR SIR,—

I have been much interested by the correspondence in the late Nos. of the *Recorder*, regarding the term to be used in translating God in the Chinese language. I remember that at the meeting of the missionaries at Hongkong in August 1843, called for the purpose of revising the Scriptures in Chinese, that question met the convention at

the threshold of its work. During its early sessions, various matters connected with the work of translation were referred to chosen committees, who were to report to the Convention and open the subject for general deliberation and action. Among other committees, one consisting of Drs. Medhurst and Legge, was to report on the rendering of the names of the Deity into Chinese. That report opened a discussion extending through many meetings of the Convention, and led to a long continued newspaper and pamphlet correspondence. In that correspondence Dr. Medhurst and Bishop Boone took a prominent part. But while that correspondence produced many able, and shall I say exhaustive articles, they failed to produce harmony of views and concert of action. After much patient study and prayerful endeavor, it was found impossible to reach a unity of sentiment on the question, and the convention divided, one section using 上帝 and the other using 神 for God; and two Chinese versions of the Bible have been made from that starting point. That discussion, while it elicited much information, may have confirmed some in divergent views and induced in some minds alienation of feeling. From the late articles in the *Recorder* I am happy to notice the spirit of fraternal courtesy and Christian charity, which may prove a common brotherhood, though it may not produce a unity of sentiment and oneness of action. As much as we all would gladly sacrifice personal interest and private feeling, and as devoutly as we may pray for one mind and one judgment in this important matter, still we may not make this a matter of compromise. It is not a compromise question. Neither is it our supreme aim to produce such a version as may meet the approval of the Bible Societies of Europe and America. Our work is to be referred to a higher tribunal. The Author of the Bible is to decide by what term he is to be designated in the Chinese language, and under what title he is to be worshipped by the millions of that nation.

As our guide, we have striking analogies in the use of the term for God, in the terms selected by the Holy Spirit in the Old and New Testaments. In the Hebrew the term אֱלֹהִים is used for angels, kings, Dagon, Laban's images, the ghost of Samuel and all manner of false gods, either in figure or formless; still the Holy Spirit has chosen this term to convey to the world the idea of the Christain's God. In the Greek, θεος is applied to the devil—"the god of this world,"—to the Judges of Israel, the spirits of the dead, and all kinds of idols and every object of worship; still the same term is chosen by the Holy Spirit to designate the true and living God. Ουτος εστιν ο ἀληθινος Θεος και η ζωη αιωνιος. In this use of אֱלֹהִים in Hebrew, θεος in Greek, and 神 in Chinese, there is a striking analogy. In either case

the term used is applicable to anything that is an object of worship, whether ghosts, idols or the true God. They are each alike generic terms. The terms 神 and 人, like θεος and ανθρωπος, represent the whole of a class. 神 and θεος may be used for a god of any kind, as 人 and ανθρωπος may each be applied to a man of any country. The same cannot be said of 上帝, more than it can be of Jupiter or Napoleon. Each of these refers to an individual, and is used to designate one person alone, as much as Ζευς, Jesus, or Jehovah.

In regard to submitting this question to the native Christians for arbitration, it should be borne in mind that the nomenclature and Christian technicalities of the native disciples were borrowed from their Christian teachers; and the forms of religious phraseology received in their early discipleship will adhere to them with great tenacity. We all know how hard it is to give up the impressions of childhood. Train up a child in the Westminster or any other catechism, and when he is old he will not depart from it. I know some of the old Chinese disciples who were early taught to use 露風 for Holy Spirit, and they continue to use it, though since taught that 露靈 is the more correct form of expression. While we have now a goodly number of Chinese disciples, and an able corps of native preachers, it would be difficult to find among them men to whom this momentous question could be safely submitted for arbitration. If they understood the language in which the Scriptures were written, and the critical use of foreign words, still they have not the breadth of thought, and maturity of judgment to fit them to grapple with a question of this kind. In our present state of imperfection there must of necessity be differences of opinion. If it had been intended that we all should see eye to eye, the lenses of our mental vision would each have been cast in the same mould. All we can do is to think carefully, act honestly, and feel charitably. There are diversities of opinion in regard to many things connected with the translation of the Scriptures into Chinese, and none of us may expect to live long enough to see a unity of sentiment in regard to all. This is not wonderful, since, after king James' version has been known as the *Textus Receptus* for the Protestant church during the last 260 years, now the learned theologians of various Churches in Christian lands are employed in upheaving the foundations of that honored version, accomplished by the joint labors of forty-seven learned men, under the patronage of the king, and recasting the whole after a new model. The motto of the Christian world now seems to be—first pure, then peacable or harmonious. In translating the Scriptures into Chinese let this be our motto.

WILLIAM DEAN.

## Missionary News.

### Births and Marriages.

#### BIRTHS.

- At 58 Montagu Square, Glasgow, on July 28th, the wife of Dr. Dudgeon of Peking, of a daughter.  
 At Peking, in August, the wife of Rev. J. L. Whiting, of a daughter.  
 At Peking, in September, the wife of Rev. D. C. McCoy, of a son.  
 At Shanghai, on September 18th, the wife of the Rev. Wm. J. Boone, of a son.

#### MARRIAGES.

- At Holy Trinity Church, Hull, on the 2nd September, the Rev. JAMES BATES, C. M. S., Ningpo, China, to ANNA JAMES, daughter of RICHARD BLANE, Ireland.  
 At the Cathedral, Shanghai, on September 15th, by the Rt. Rev. Bishop Russell, assisted by the Very Rev. Dean Butcher, CHALONER ALABASTER, Esq. H. B. M. Consul at Hankow, to LAURA ABBIE, daughter of D. J. MACGOWAN, Esq. M. D. of Shanghai.  
 At the Cathedral, Shanghai, on October 19th, by the Very Rev. Dean Butcher, the Rev. R. SWALLOW of Ningpo, to Miss JOHNSON.

SHANGHAI.—Messrs. James Cameron, George Nicoll and G. W. Clarke, arrived by the *Fleur Castle* from London, on September 26th, to join the China Inland Mission.

Miss F. E. Harshberger arrived by the *Nevada* from the United States, on the 4th of October, to join the American Presbyterian Mission at Ningpo.

The Rev. W. Brereton reached Shanghai by the *Geelong* from England, on October 17th, on his way to join the C. M. S. Mission at Peking.

The *Shanghai Presbytery* of the American Presbyterian Church N. met Oct. 13th, in the South-gate Chapel, Shanghai. The Rev. W. S. Holt, retiring moderator, preached an able Sermon from the words *Thy Kingdom come.*

The Rev. Wong Vung-lan was elected moderator, and the Rev. J. S. Roberts temporary clerk. It was gratifying to see two young men from the boarding school, present themselves as candidates for the ministry. Their examination on experimental religion, and call to the ministry was searching and thorough. A committee was appointed to draw up a curriculum for theological students. The next annual meeting will be in Soochow.

In June last the entire property, including the printing establishment known as the "American Presbyterian Mission press," owned by the American Presbyterian mission, outside the *Little East gate* was sold. About the same time extensive and valuable premises in a location much more central and eligible (No. 15 Peking road) were purchased for the accommodation of the press. Early in September the entire plant, stock, etc. of the press were removed to the new place. Central and easily accessible, the present buildings are in a vastly more pleasant locality; they are more extensive, commodious, substantial and convenient, and in every way better suited for the purpose. It is hoped that no further changes may be necessary for many years to come. An amount was realized from the sale of the East gate property just about sufficient to purchase and fit up the present property. Being a missionary concern, the main work of this press is of course, printing for and in the interests of China and the Chinese; and we are happy to know that the amount of Chinese printing called for is steadily on the increase. The press is now busily employed up to the full extent of its capacities for this part of the work.

The Committee of Arrangements for a General Conference of Protestant

Missionaries in China, met in Shanghai October 25th. Of the whole number (seven), five were present; viz:—Rev. Carstairs Douglass, LL. D., representing Foochow, Amoy and Formosa; Rev. W. Muirhead, representing Kiangsu; Rev. C. W. Mateer, representing Shantung and Newchwang; Rev. J. Butler, representing Chekiang; and A. Wylie, representing Hongkong, etc. After a careful examination of all available data, it was found that over a hundred, being more than two-thirds of those whose opinions had been ascertained, were in favor of a conference; in view of which the Committee resolved to proceed to prepare a programme and make other necessary arrangements. Thursday, the 10th of May 1877, has been fixed as the time for the meeting of the Conference. After a careful analysis of all the subjects suggested, the following list has been agreed upon.

Sketch of Protestant Missions in China.  
Confucianism in relation to Christianity.  
Taouism and Buddhism.  
Preaching to the Heathen.  
Itineration, far and near, as an Evangelizing Agency.  
Colportage.  
Medical Missions.  
Foot-binding.  
Woman's Work for Woman.  
The Relation of Protestant Missions to Education.  
Day Schools, male and female.  
Boarding Schools, male and female.  
Christian Literature:—what has been done, and what is needed.  
The importance of a Vernacular Christian Literature, with special reference to the Mandarin.  
Secular Literature.  
Standard of Admission to full Church Membership.  
The Best Means of Elevating the Moral and Spiritual Tone of the Native Church.  
In what ways may Foreign Residents assist in the Evangelization of China.  
Self-support of the Native Church.  
The Native Pastorate.  
The Training of Native Agents.  
Advantages and Disadvantages of the Employment of Native Assistants.

How shall the Native Church be stimulated to more Aggressive Christian Work.

Family Religion.  
Ancestral Worship.

Questionable Practices connected with Marriage and Funeral Ceremonies.  
What is the Duty of Missionaries in regard to the vindication of the Treaty rights of Native Christians.  
Principles of Translation into Chinese.  
Should the Native Churches in China be united, and Ecclesiastically independent of Foreign Churches and Societies.

Inadequacy of the present means for the Evangelization of China, and the Necessity for far greater effort and more Systematic Cooperation on the part of the different Societies, so as to occupy the whole Field.

The first day of the Conference is to be set apart for Devotional Exercises.

We learn that the Committee is now engaged in considering how best to deal with the question of the terms for "God" and "Spirit"; and that one or two other topics still remain to be arranged.

\* \*

NANKING.—At the annual meeting of the Ningpo Mission of the American Presbyterian church, held in January last, permission was given to Rev. Messrs. A. Whiting and C. Leaman to open a new station at Nanking in connection with that Mission. In pursuance of this plan Mr. Leaman visited that city about the 1st. of September, and succeeded in renting a native house. He then returned to Soochow for a short time, and about a month later Mr. Whiting and he proceeded to Nanking to take up their residence there. The people appear to be friendly, but the officials seem inclined to make all the trouble they can, even going so far as to say they could not be allowed to remain there. They have, however, succeeded in taking peaceable possession of their house, and it is hoped that all may go on quietly. Mrs. Whiting has since joined her husband at that place.

[September]

NINGPO.—The *Presbytery of Ningpo*, of the American Presbyterian Mission, met at the Fu-zin church in that city on Monday October 17th, and continued its sessions through four days. The attendance was unusually full, and the meetings very interesting. A fuller account will appear in our next issue.

FOOCHOW.—The Annual Conference of the American Methodist Episcopal Mission assembled on Oct. 13th, and continued in session for several days. Besides the Missionaries, there was a full attendance of native agents, including several presiding elders and other ordained preachers. There were as usual, deputations from the other Protestant missions in Foochow; also from the Presbyterian Mission and Congregational Union at Amoy; each of which sent a missionary and a native pastor. We hope to be able to give a report in our next number.

CANTON.—Miss Galbraith arrived from U. S. per *China* in Oct. to join the United Presby. Mission at that port.

CHINCHEW.—We hear that the case

of persecution which we noticed in our March-April number, still continues in the same state; and similar troubles have arisen at several other stations near Amoy.

HONGKONG.—Rev. S. G. McFarland and family on their return to Siam, and Rev. and Mrs. Dunlap, newly appointed to that mission, arrived per *Str. China* in October, *enroute* to join the American Presbyterian Mission.

SIAM—BANGKOK. On a recent visit to this station, the Rev. J. R. Goddard of Ningpo baptized twenty-five Chinese at the out-station of Banplasoi, making the number a hundred and forty-nine, baptized there within the last fifteen months.

Mr. Goddard and family have found Bangkok a sanitarium during the hot months of July and August; the thermometer having ranged ten degrees lower than usual at the same period at Ningpo. Their visit was a source of joy and gladness to their friends and the native churches there; and their departure called forth a manifestation of much kindly

feeling, and the benedictions of all.

## Notices of Recent Publications:

*Ye Book of Ser Marco Polo ye Venetian, concerning ye Kingdoms of ye East: Newly done into English by Henry Yule, C. B. In two volumes. Second Edition. London: John Murray: 1874.*

A second edition within three years, of such a bulky work, on the well-worn topic of the travels of Marco Polo, implies a merit of no mean order, and indicates a popularity which is not the usual fate of works of this class. Col. Yule's reputation as a painstaking investigator, an acute archaeologist and an accomplished writer, was established previous to the appearance of the first edition of the present work; and the author of *Cathay and the Way* thither, has well sustained his position, in elucidating and illustrating the musty records of the old Venetian. On the appearance of the first edition, we were inclined to look upon it as so exhaustive, as scarcely to leave room for much additional matter in any further issue. The new volumes however demonstrate the fallacy of such a conception. Marked as the present age is by a progressive activity, which is changing, not merely the boundaries

of nations and the face of continents, but threatens even to reverse the geographical features of our globe;—when deserts are becoming fertilized, inland seas drained, rivers and oceans carried over dry land, and highways under ocean beds;—when railways are already projected throughout the length and breadth of the Asiatic continent, and a Central Asian Trading Company is in active operation;—when the troops of Borealic nations in their conquering progress are advancing towards the torrid Zone;—when in fact the sons of Japhet are becoming the dwellers in the tents of Shem;—the past of Asia assumes an increasing interest to the geographer and the historian. There are few sources to which we can turn for such a full and instructive tableau of the times and the places through which he passed, as the Travels of Marco Polo. Stiff in form and antiquated in phraseology as appears the Malapaga narrative of Rustician of Pisa,—even in the elegant translation before us;—yet with his voluminous notes drawn from the most varied sources, the story starts into new life, and we are carried along from chapter to chapter, deriving information of the most varied character, frequently rising to the interest of a romance. The story of the *Old Man of the Mountain*, corroborated as it is by so many contemporary records of various nations, is scarcely surpassed by the legends of the *Arabian Nights*. The accounts of Tartar wars and intrigues supply links in the history of the oriental nomades; and the ample and circumstantial description he gives of China, as from an eyewitness, has remained for many centuries the only account accessible to Europeans of the things of which he wrote; but is now being almost literally corroborated by translations from old Chinese records. We hear much of the splendour of oriental monarchs; but in reading Marco's details of the court of Kubla

khan, one almost feels that the whole culminates in the gorgeous pageantry of the imperial retinue at Kambalu. Nestorian missions had then been for many centuries extending their labours through Asia, and the traveller carefully records the existence of Christians in the various cities he describes. From this we see that their numbers in China must have been very considerable; and the fact of their power and influence in many of the surrounding kingdoms is implied by the stories of the mighty Prester John that had already extended through the countries of the West. Mohammedans appear to have been then about as numerous as Nestorians, and the traditional antipathy between the two was already in full vigour. Buddhists and Taoists, Marco classes indiscriminately under the name of Idolaters; and, though numerous, they do not appear then to have borne any thing like the overwhelming preponderance over the number of Christians that we see at present. He mentions indeed some of the Christians growing lukewarm in the faith and joining the idolaters, while others had joined the Mohammedans; and so far had this decadence advanced by the time of the arrival of John do Monte Corome and his co-presbyters, in the 14th century, that they found the Nestorian church already in a moribund condition. It is obvious that since that time there has been a vast diminution in the numbers of professing Christians, while Buddhism and Taoism have gained almost universal dominion. We distinguish the Taoists of the time by their supremacy in the art of jugglery; and the writer frequently speaks of them under the name of *Bacsi*, the Mongol word for "Teacher," the equivalent in fact of the Chinese term 先生 *Seen sing*. Closely approaching in sound to the latter is the name *Sensin*, which Marco applies to a class of ascetics of the same sect. Some

commentators have been tempted by the similarity of the name to identify the two; but this is a mistake, and is a good example of the danger of trusting to mere similarity of sound. *Sensin* is evidently the Chinese term 神仙 *Shin seen*, a name used by the Taoists for the "immortals;"—during the 13th century applied to a class of hermits, who were said to have attained the above beatitude by their austerities;—a class apparently now extinct. On all these matters Col. Yule has been able to elicit a mass of information, additional to what had been given by previous editors. Important additions have been made throughout the two new volumes, to such an extent as to give them very much of the character of a new work. Among the numberless emendations and further elucidations, we may quote the following condensed summary of fresh sources of light, which he gives in the Preface:—

"KARAKORUM, for a brief space the seat of the widest empire the world has known, has been visited; the ruins of SHANGTU, the 'Xanadu of Cublay Khan,' have been explored; PAMIR and TANGUT have been penetrated from side to side; the famous mountain Road of SHIENSI has been traversed and described; the mysterious CAINDU has been unveiled; the publication of my lamented friend Lieut. Garnier's great work on the French Exploration of Indo-China has provided a mass of illustration of that YUNNAN for which the other day Marco Polo was well-nigh the most recent authority. Nay, the last two years have thrown a promise of light even on what seemed the wildest of Marco's stories, and the bones of a veritable RUC from New Zealand lie on the table of Professor Owen's Cabinet!"

The new pictorial illustrations form a highly important addition to the present issue. Besides numerous authentic views of places and things from the works of recent travellers, we note especially a portrait of the great traveller, taken from a painting preserved in a private gallery,—the Badakhshan silver patera,—a Chinese tablet-heading from Kubla khan's imperial city Shang-tu,—the Mongol *Paizas* or

"Tablets" found in the Russian dominions,—a complete copy of the Nestorian tablet at Se-gan foo,—portraits of Yunnan mountaineers,—the ancient cross with Pehlvi inscription on St. Thomas' Mount,—seal of the Mongol Arghun khan,—contemporary plans of the cities of Hangchow and Soochow, &c. The singular felicity with which Col. Yule handles subjects of this class has enabled him to clothe the comparatively dry geographical record of Marco Millione, with so many decorative attractions, as,—notwithstanding the solid information it conveys,—to transfer it almost to the ranks of light literature. So thoroughly indeed does he appear to have transfused himself into his subject, that it is but a *jeu d'esprit* with him to think in mediæval French; and in such a flight he has brought Marco, in vision, down to the times in which we live; extending his travels to the British Isles. We venture a short extract from this apocryphal section, in which he is describing the various religions prevailing in our island home; and leave it to our readers to say in which it is the greater puzzle,—as a system of philosophy or a feat of philology:—

*"Encore ont une autre manière de Aloufes,"*\* et dient-il; *"Il n'est mie ne Diez ne Kerma† ne courance vers le bien, ne Providence, ne Crérées, ne Sauvours, ne sainteté ne pechés ne conscience de peché, ne proyère ne response à proyère, il n'est nulle riens fors que trop minime grain ou pailllettes qui ont à nom atosmes, et de tiez grains devient chose qui vire, et chose qui vive devient une certaine creature au rivaige de la Mer, et ceste creature devient poissous, et poissous devient tezars, et tezars devrent blayriaus, et blayriaus devient gat-maimons, et gat-maimons devient hons sauvages qui menjue char d'hommes, et hons sauvages devient hons crestien."*\*\*

\* "The form which Marco gives to this word was probably a reminiscence of the oriental corruption 'failsuf.' It recalls to my mind a Hindu who was very fond of the word, and especially of applying it to certain of his fellow-servants. But as he used it, 'bara failsaf' great philosopher meant exactly the same as the modern slang "Artful Dodger."

† For the explanation of 'Karma,' (the power that controls the universe), in the doctrine of atheistic Buddhism, See Hinde's Eastern Monachism, p. 5.

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